

# THE BETTER WAY

\$1.00 PER YEAR.

ADVOCATE OF SPIRITUALISM AS A SCIENCE, PHILOSOPHY AND RELIGION.

VOLUME 10.

CINCINNATI, APRIL 2, 1892.

NUMBER 14.

## THE BETTER WAY.

ISSUED EVERY SATURDAY BY  
THE WAY PUBLISHING CO.,  
205 Race Street, Room 7.

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## EDITORIAL.

PARAGUAY is being agitated by a revolutionary cloud that portends something in the form of the usual South American drama.

WHEN such men as Phillips Brooks, Heber Newton, and Dr. Briggs are accused of heresy and yet hold their own, it indicates that the majority is with them. *For a full, full Del!*

A MAGNIFICENT church structure, kept in good order because it is exempt from taxation, with a small dwelling house adjoining going to decay because it is being taxed out of existence, is a "picture that speaks for itself," says the "Boston Investigator."—Yea, a picture of mental poverty in the nineteenth century.

IF OUR governmental heads want to fight let them call for volunteers. It will prove a good liver cure for the ninetenths of the Americans who are not for war—in having a good laugh at the windbags who puff for notoriety and the weaklings who rush into a uniform, believing it to be "patriotic" as it was in olden times to answer a call to arms.

AS UNSOUND as is the argument of those born blind that colors do not exist, is that of the spiritually blind that there are no spirits. Clairvoyance, clairaudience, and clairscience are respectively higher conditions or phases of physical sight, hearing, and feeling, and enables those possessing either one or all to see, hear, and feel the denizens of the spiritual world, thus giving them absolute proof of a future life.

THE "Independent Pulpit" says: "Mrs. Mary Newberry, recently convicted for murdering three of her grand-children near Joshua, in Johnson County, Texas, has confessed her guilt and accounts for her unnatural crime by saying: 'Old Satan put it in me.' Had she been an infidel we would see columns of comment on it in the religious papers, but being a firm believer in God and the devil, we hear but little of it."—Or had she been a Spiritualist her devil-theory would have been believed and used as evidence against Spiritualism as of diabolical origin.

IS A scientific interpretation of the Bible also included in the "higher criticism?" If so, may we not believe that St. Paul meant by "To one is given the word of wisdom" an intensifying of mental action by spirit control, thus enabling a sensitive to comprehend things beyond his normal state? Under inspiration we presume it may be "given," and then even it is doubtful whether it becomes part of the recipient until lived as given. Consistency should not be overlooked when one is blessed with inspirational teachings.

A CHICAGO paper says because there is a falling-off in the trade in big family bibles, it does not signify a loss in religious feeling or belief. It also says, "there never was a time when the Bible was more carefully studied and talked about than to-day."—We are inclined to think that the latter is the cause of the depression in the Bible trade; for the more the Bible is "studied" the more it will be "talked about" as a book unfit for susceptible minds to read—except such portions as Gen. xix, v. 30 to 38; Gen. xxxix.; Ruth iii.; II. Sam. xi. and xiii., etc., be eliminated from it.

ORTHODOX Jews in anti-position to orthodox Christians retain an old custom, relative to the burial of their dead, which is well worthy of imitation, and would, if patterned, conduce much to the material happiness of the poor generally. Considering that "death levels all distinctions" they place their dead in a plain linen or cotton shroud and in a coffin without ornament, doing away with all ostentation. Therefore rich and poor are entitled to the same respect, and the embarrassment so often occa-

sioned by costly funerals is avoided. The reformed Jew, on the other hand imitates the style and costliness of the Christian. Spiritualists should set the good example by imitating the former.

OUR veteran contemporary, the "Banner of Light," copies our congratulatory notice to its seventy-first volume, and closes by saying:

The Cincinnati BETTER WAY has our kindest thanks for its generous words in our behalf, and "The Banner" fully reciprocates them. If there were more spiritualistic papers as well managed as our Western contemporary, the advance of the Spiritualist cause would be speedily accelerated.

Now it becomes our turn to give thanks for the recognition extended us by the "old" "Banner"—old in years, but ever new in the hearts of its many readers, and we therefore say "Long may she wave!"

The social problem is, says M. Leroy Beaulieu in a French paper, before all things a religious and moral problem. It is not only a question of stomachs, it is quite as much, and more perhaps, a spiritual question—a question of the soul. Social reform can only be accomplished by means of moral reform. In this sense Tolstoi and the mystics speak the truth. In order to raise the life of the people we must raise the soul of the people. In order to reform society we must reform man—reform the rich, reform the poor, reform the workman and reform the master, and give back to both of them a Christian spirit. —This is just what Spiritualism is teaching as self-knowledge and self-culture.

MRS. M. A. FREEMAN, Cor. Sec., American Secular Union, writes in "Boston Investigator," concerning a "modern saint," the following:

"In reading the memoirs of Vidocq, the famous French detective, one is often struck with the fact that he frequently tempts the poor wretches to crime. And in spite of the fact that these were from the lowest class of criminals, a feeling of indignation can not be repressed. But this man Comstock, under a law the most infamous that ever blackened the pages of any nation's history, permitted unlimited license to act, makes no pretence of capturing the already criminal, but, in the words of Judge Jenkins, descends to the practice of 'fraud and lying,' in order to tempt and degrade the hitherto upright, honest citizen. The role so successfully played by the devil in the garden of Eden, brightens into sunshine by contrast with the blackness of his record."

The New York assembly now is pushing a bill through which makes it a crime for any citizen, except a peace officer to induce others to commit an unlawful act merely to be able to inform against them. While the purpose of the bill may be to protect one class against informers it will also stop such nuisances as the above.

MEDIUMS should be careful how they invite reporters of secular papers to their seances. Spirits are not manifesting for the purpose of giving their mediums newspaper notoriety, or to have Spiritualism presented to the world in any manner that smacks of the sensational. Spiritualism is here to alleviate sorrow and to eradicate doubt from the minds of those whose individual salvation or future happiness depends on proofs of spirit return. The earnest seeker after truth will be led by angel guidance to the gateway of light. The scoffer is not wanted, for he is only an impediment—getting nothing himself and preventing others from obtaining tests by breaking the harmony of conditions through his presence. When mediums feel the necessity of a public notice, let them invite some intelligent Spiritualist who knows how to write up a rational account of their manifestations; send it to one of their own papers, and we are satisfied, if space permits, none will refuse to publish it. Concise and well-worded reports of seances are always welcome.

## ANNIVERSARY.

March 31st was the forty-fourth anniversary of Modern Spiritualism and the event found a general celebration by Spiritualists throughout the country. Societies in correspondence with THE BETTER WAY and others reporting through the columns of our contemporaries East and West to the Pacific Coast, have made arrangements for un-

usual anniversary festivities this year. All the busy speakers have been engaged, elaborate programs drawn up and published, and from the children's lyceum to the veterans' association all seem eager to welcome the dawning of the glorious day of remembrance and promise.

It is a glad, glad day we commemorate. It is more to a devout Spiritualist than is Christmas to a devout Christian. Not for a moment would we disturb the hallowed associations which in the true Christian's mind cluster around the birth of the world's great medium, prophet, and teacher, who taught a spiritual religion which seems to have been largely swallowed up by greed and creed in these later ages. It was an evolution out of the old, bloody, hateful, and ignorant days of Judaistic ignorance and passion. Let their anniversaries stand and find spiritual observance.

But Spiritualists have higher and more modern cause for their annual feast-day. It commemorates the breaking of that dread silence which had so long existed between living intelligences who have known and loved each other and lived and labored in the accord of a sweet fellowship. Beneficent death stepped in: sundered the cords which bound our friends to the mortal, and left us alone with our heart-aches, longings, and tears. In our ignorance we deemed the severing and the separating force "the king of terrors." We were so taught through all our childhood and young manhood.

The Church was ignorant, the minister ignorant, the Book blind and blindly interpreted, and the hungry hearts were famishing for knowledge, their true bread of life. Then came the bolt from the spiritual realms which rent the veil, and banished the long silence of centuries. Our dead live! Not in sleep, dreams, or spiritual coma. They are more alive in their intellectual and heart activities than when they occupied their mortal casements. Immortality for the race blossomed from a faith into the regions of fact. For all these later years the spiritual world has been talking, singing, healing, directing, comforting, and inspiring the denizens of earth who will receive them. Blessed ministry of life! Glorious inspiration, born of the spiritual and the immortal!

Many societies will celebrate the event to-morrow and the day following, and we trust that every lover of truth and progress will attend. We shall expect a rich harvest of reports from our army of correspondents from New York to San Francisco and from Maine to the Gulf. That our readers will peruse them with glowing hearts of thankfulness we have no shade of doubt.

## CHINA AND JUSTICE.

The deliberate judgment of the civilized world will sustain China in demanding the exclusion of citizens of the United States from its territory. If the emperor of that vast population and territory, with his legislative advisers, should translate into the Chinese text our law, and issue it as the statute of China, refusing admittance to every American citizen, the civilized world would admit the strict justice of the act, while our own thinking, just, and non-partisan citizens would support it.

By recent advices from that terrestrial "celestial empire," it is more than intimated that the government of China will take that step in defense of its own honor as a nation. It will be a sad blow to the ambition of religious or Church crusaders and their missions, but "discretion is the better part of valor," and a retracy from the country in the interest of general peace would be more in accordance with the teachings of Jesus, which the missionaries and their supporting societies and Churches profess to follow. To stay and create a war by so doing would hardly make converts among the Chinese of future generations to the Christ. It savors too much of the discipleship of the Judaistic Jehovah. Are the nations of Western Europe acting more wisely than the great republic of the world, and will their justice increase their trade and wealth at our expense? It is a matter for thought in commercial and financial circles. We, however, only view the situation in the light of justice and right.

## WORLD'S FAIR CLOSING.

The closing of the coming World's Fair on Sunday still claims the attention and utterances of the Church pulpit and press. If our fellow-citizens of the Jewish faith, whose sacred day is Saturday, and our seventh-day Baptist citizens, who are more conscientiously strict for the observance of Saturday than for any other article in their creed, should unite in a vigorous demand for the closing of the Fair gates on every Saturday, it would be an illustration of sect against sect, and the civil rights of this country and other contributing nations might also find voice. If that is to be a Church or sectarian exhibition, then it is not a World's Fair. The noisy clamorers for the submission of all nations to sectarian prejudices in favor of the sacredness of any particular day over all others, when all days should be sacred to the diffusion of knowledge and the dissipation of ignorance, should be taught that the large majority of our own 65,000,000 population are not creeds, nor Church attendants, neither are the intelligent multitude who come from Europe and Asia with their articles of exhibit. Jews, Mohammedans, and Sabbatarian Christians should not be deprived of their privileges two days in each week simply gratify the prejudices of a minority of to our own people. The three sects will not exhibit on Saturday on account of their religious prejudices, but they do not ask for the closing of the Fair on their holy day. In this they show their sense. Our more enlightened republic, civil in its character, should imitate their example.

## BOSTON'S METHODIST CAUCUS.

There is a little Methodistic tempest in the Boston teapot. Prof. L. T. Townsend of the Boston University—a school for the education and training of future Methodist ministers—moved with the spirit of a true reformer, in seeking to check the Methodistic drift towards the worldly methods of political chicanery, "rings," and "deals" in Methodist administration, prepared an elaborate paper of eighty-four closely written pages, backed by numerous manuscript letters from loyal Methodists who sympathize with his crusade, and sought to read the document and letters before the Boston "Preachers' Meeting." A dynamite bomb would hardly have created a greater excitement in that body of Methodist clericals, than did the reading of the first few pages of that manuscript.

Interruptions of that reading became not "the order of the day," but the disorder of the hour. The noise and confusion created by these ministerial brethren equalled, if they did not exceed, a heated political caucus of warring "ring" chiefs and their followers. When the courageous professor had finished reading the introductory pages of his manuscript, and plunged in *medias res*, into a description of "ring rule" in the Methodist practice, by which the favored—we should have said the "elect" few—get the golden plums of fat appointments and the sinecure offices, with plethoric salaries attached, while the humble, itinerant many gather their scanty living of herbs by country wayside churches—then the "love-feast" commenced in earnest.

The point of order was made that the professor could not be permitted to read the letters endorsing his statements unless he read the name of the writers. This the professor was too much of a gentleman to do without the consent of the writers first obtained. And besides, he was wise enough to know that the names once announced, the Methodist inquisition, with its well-known methods of enforcing loyalty to persons and methods, would be brought into active force to teach these sinful Methodistic letter-writers that there are punishments to be inflicted upon any Methodist who falls from the grace of loyalty to existing powers and methods.

When the reverend presiding officer, himself a presiding elder, arose and imitated the chairman of a ward caucus by intimating that the hall was "packed" in Professor Townsend's interest, loud cries of "shame! sit down!" etc., were evoked. But the chairman refused to sit down until he had voiced the protest of himself and others against the reading of the letters. The sturdy reformer insisted upon his right to finish the pa-

per, and secured a postponement of two weeks in which to correspond with the writers of the obnoxious letters and obtain permission to use their names.

We have been advised that for years this growing evil of clerical aristocracy in the M. E. Church has been impatiently endured by the honest, earnest, self-sacrificing many, who have believed, or tried to believe, that the Methodist ministry has been and ought to be a democratic brotherhood, where self and selfishness have no place. The drift of the past decade has been too fast and has disclosed too much of method. The "saints" in clerical robes are "men of like passions" with politicians, "wire-pullers," schemers, *et id omne genus*. In conference, pulpit, love-feast, and prayer-meeting they are unctuous and oily. But they are very human, and but few of them are "sanctified" from the taint of self-interest, after John Wesley's ideas of sanctification, notwithstanding the prestige of public confession of that exalted grace.

We refer to this sad scene of Methodist wrangling and turbulence in historic Boston, reported in the daily "Globe" of that city, because it corroborates our repeated statement of the terrible drift of the Churches—and the M. E. Church especially—away from the simplicity, honesty, and spirituality of the Brother of Nazareth and his teachings, into worldliness and lust of wealth and power. We see but little difference in creedal spirit and material manifestations between Methodism, as administered to-day, and Romanism. There is no love-between them as sects of a common Churchianity, but each draw from the thin purses and scanty savings of their tolling membership the waste the aggregated sums on costly edifices elaborately adorned, on various Church societies with incumbent managers, with salaries, each of which would support a half-dozen country churches; and of a large body of bishops, whose very travelling expenses, drawn from the poor in pittance, would fall like a benediction upon a thousand families of the suffering poor of their own communion.

The outside, thinking world is discounting this so palpable drift. That same world believes in the spiritual in man, and in the wisdom of its cultivation. Spiritualism has killed Materialism as a faith and philosophy among the masses. They believe in a life hereafter. But they do not find in Churchianity, and ritualism, and creedalism an attraction, or a spiritual pabulum to satisfy their craving. Let the good work of shedding light on the dark places covered by broad phylacteries, and loud professions continue. Truth and right will be the gainers by the painful process.

## A REQUIREMENT OF THE SEANCE.

We think that a consensus of experience shows that the first requirement of a successful seance is harmony. The nearer perfection harmony is reached—for harmony is comparative—the more successful the manifestations.

Of course, this includes, on the part of each participant, a personal harmonious condition. Fretting, worrying brains, aching bodies to call the attention of the person to his physical condition; or a disturbed and perplexed mind which will assert a supremacy of attention, are poor conditions on the part of the individual, for a place in the circle of a seance-room.

But granted that the individual units of the circle are each personally harmonious with themselves, they may not, necessarily, create a harmonious circle. Even if the majority responds to a unit chord of harmony, there may be one or more whose natures are attuned to another key, and that key a discord, with its jangle, or sharp, or flat, destructive of all harmonious chords.

Experienced sitters in seances are coming to understand better the conditions required for success. The skeptic may jeer and ironically laugh over the law which requires harmony to secure certain phenomenal results; but the same skeptic would put his fingers in his ears, and rush from a concert-room, quivering with nervous pain, were a violin, an organ, or a human voice so much out of pitch as to send a wild discord, ear-splitting and soul-harrowing, into

what otherwise would be a floating melody of sound.

The nature must be attuned to concert, and a concert as near perfect harmony as can be attained, in order to create a perfect blending of individual natures; to make one great soul, mind, wish, and repose, essential to great results in the seance-room. This condition, in the language of Spiritualism, is sometimes called "the negative condition." But it is more than a passive state which tends to create a negative condition, both in the individual and in the circle. The passive or negative condition is essential to the best results; but that may exist, and yet inharmonious may so paralyze the spiritual force as to prevent any satisfactory result whatever.

If it seems strange to those ignorant of the conditions of the seance-room that spirit intelligences can not act where inharmonious exists and discord reigns, is it not just as strange that the same results follow like conditions while the spirit is enshrined in a mortal housing? Can one really enjoy himself, possess a free spirit, enter freely into the conversation, partake of the real home spirit of a social circle, when he is inharmonious with himself, or when there is present an offensive broken chord which will insist upon being heard, greatly to his irritation? Why should one require another law of being and action, simply because of disembodyment? If we can not enter fully into the spirit which seems largely to control a social gathering here, because there is inharmonious, how can we return from the hither life, and make ourselves manifest as spirits under like inharmonious conditions?

The seance-room and its laws affecting the circle and its results, are not yet fully comprehended. To be a Spiritualist is to lead a spiritual life: to attune the whole nature to the higher chords of life; to live in the soul or spirit sense to be passive as recipients of spiritual forces, but active as doers of spiritual works; to seek, by practical efforts, the dissipation of ignorance, bigotry, selfishness and a spirit of worldliness in others, that they, too, may enjoy the blessings and comforts of an angel ministry; and finally to cultivate, as we would cultivate flowers in our garden or conservatory, a spirit of harmony with all one's varied gifts and powers, and with the beneficent and glorious work of the angel world.

A seance-room, filled with such spirits in the mortal, would create conditions which would not only call a ministering host of light and life, but would create for them an atmosphere, a condition of manifestations, which would annihilate the gaunt specter of skepticism itself.

The power of spirit, either within or without the mortal casement, has never yet been measured or even estimated. It is the force in the universe. It works through laws and agencies, whether clad in the mortal vestment or unclad of earth. Because it must needs use agencies, all necessary agencies are provided. The evolved brain of the world is beginning to comprehend them in part. All the subtle and mysterious forms and forces of matter, now under the search-light of science and experiment, are so many highways for spirit feet; so many forces which can be utilized for the intelligent manifestation of spirits to mortals. As Spiritualists we should live in attunement with nature and her laws and with spirit and its laws, for both are a unit in a true life. We can not so live unless our natures are attuned to harmony, and they can not be thus attuned unless love supplants selfishness and hates. The reign of love over the life is a reign of peace to ourselves and helpfulness to others. It was Tennyson who wrote:

"Love took up the harp of Life, and smote on all the chords with might;  
Smote the chord of self, that, trembling, passed in music out of sight."

The Koellner Maennergesang-Verein, the Lehrer-Verein (Teachers' Association) of Dresden, the Tonkuenstler-Verein of Berlin, and the Vienna Maennergesang-Verein, all prominent singing societies have decided to visit the World's Fair after attending the saengerfest in Cleveland in 1893, to which they have been invited.



# THINKING, DOING, WHAT AND HOW.

Written for The Better Way.

The Modern Spiritualist readers of THE BETTER WAY should be encouraged as to the ultimate triumph of the principles they espouse, in that they have a journal which is magnanimous, free from fanaticism, liberal in thought, broad in research, yet distinct, explicit in the basic truth of its teaching.

It is not all of Modern Spiritualism for one to hear, see, and be amazed at the seemingly wonderful manifestations of spirit-presence and power, and thence rest, in content on the primitive facts which may have been witnessed. Neither is it all of orthodox Spiritualism for one to be beguiled by the hopes and psychological extacies to which the scheme of salvation contributes so much, and then dream of the ease, the glory, the happiness and the golden-paved streets which are promised as awaiting them in the life and world beyond. The orthodox press and pulpit are recognizing the truth of this statement, relative to orthodoxy.

The more thoughtful modern Spiritualists are sensing the importance of a more general application of the facts which the demonstrations announce, and which should enter more into the unfolding of a higher manhood. This is the tenor of the work now being so ably done by THE BETTER WAY, and by the independent and progressive papers and pulpits on the orthodox side of spiritual teachings.

Before presenting to the reader a little of the philosophy and some of the facts of Modern Spiritualism, which will characterize the next article, and which should receive thoughtful consideration on the part of all religions, I wish to continue at present in the line of thought in keeping with that of article seventeen, viz., spiritual growth and religious attainments.

Conviction must precede reform, and conviction resulting in reform must contain at least two elements. One relative to conviction as to error, and one relative to conviction as to something better, minus previous errors; and thence begin the reformation with earnestness. Errancy can never be appreciably sensed until the discords, inharmonies of resultants, come back to the primary organic structure, appealing for more just and logical bases of prediction.

At no time in the history of Christian civilization have so many voices of woe and discomfort been poured into the ears of primary causation in the social, political, financial, religious departments of civilized people than during the past half century. The social system has grown to large proportions until the faulty sub-structure can scarcely stand the pressure. Purity and patriotism in politics are now but little more than parodies on pure principles. The maxim in commercial life now is, the survival of the trickiest, the fittest, the fraudulent, and not the fittest. Class, caste, and cliquism is the triangle of discontent in the body associate.

Whence comes this illogical disjointed state of affairs? We can have no result without a cause, and the causes standing back of all social, financial, political, and religious relationships of mankind were the inception of mentality. Everything effecting the relationship has been subject to man's interpretation, and that interpretation in every sequential period was squared to the predominant motives and interests of the interpreters of the period.

It should be borne in mind that selfish motives are not confined to monetary matters or material possessions. Oftentimes the greatest enemies to progression are the intellectual giant and the theological autocrat, and where either or both of these join forces with and nurture and sustain the inordinate greed for gaining material possessions and prosperity, the higher and better life-principles of humanity naturally rebel and ask for more just consideration and equitable treatment. The fever produced by the friction of capital and labor can never be allayed by direct application of remedial agencies. One or two out of a thousand, who are paupers to-day, may become capitalists, monopolists to-morrow; for most part condition is the dictator of conscience, when selfishness is master of our actions. An entire reversal and reversion of capital and labor as they now are, would still leave the same disaffection. The generic cause of discordancy lies farther back than appears on the face of the present conditions.

Individuals invested with temporal power, whether it be in Church, State (or the captain of the elite four hundred), whose province is to make application of abstract principles, must themselves become abstractions in regard to their personality, in relation to the principles to be analyzed and applied to individuals at large.

No department of human knowledge illustrates and affirms this statement so much as that of mathematics. The astronomer who to-day calculates and announces the time and place of solar and lunar eclipses, for years to come, is sure to be confirmed to the very second. It is no special credit to the astronomer to be thus rewarded, except in so far as he observed the axiomatic truths and principles of mathematics, which Legendre and other ancient philosophers and

mathematicians were fortunate in discovering and announcing. Mathematical principles are equally just in weighing the pound of silver to the banker, so that if either receives unjust weight it is not the fault of the principles of weighing, but of the one who thus weighs. He deviates from the line of truth, and if he does so consciously it is born of selfish motives; if unconsciously it is born of ignorance. And when it is asked why the pitiful cry of pain and poverty, which is chorused through all European countries, and is gaining such volume of sound in this western hemisphere of broad acres and bountiful harvests, we must look somewhere for the misinterpretation of truth or erroneous application, either through ignorance or selfish motives.

Disputants may wear smooth all the printing type in the country to no purpose, except they find, announce and demonstrate to the people the generic causes which have flowed on to the bountiful harvest of sin and sorrow, which comes from the unjust relationship existing between men. However unjust the relationships may be they have a legitimate existence as the resultants of persistent, erroneous causation.

Where shall we look for the causes, except it be in that system of development or the religion which is claimed to be and is the pilot of Christian civilization?

Not a few of the foremost religious organizations of this country are becoming cognizant of the monstrous fungus growth which the system in many respects has produced. Pulpits which years ago would have been contaminated with the least whisper of secular themes are now welcoming laymen to speak therefrom on the social questions of the day. Recently the Church of the Divine Fraternity of New York City, the congregation of which is for the most part millionaires, engaged Mr. Andrew Carnegie to speak a sermon on the "Gospel of Wealth," which was a most admirable effort on the part of Mr. Carnegie from a monetary or material basis—appropriate and almost unanswerable in the interest of material church work and worship, but of little significance in the interest of spiritual work and worship.

A live, enterprising, broad-minded rector, the Rev. Dr. Baker of the Church of the Messiah of Brooklyn, preached during the present winter a course of sermons on social problems which Henry George essays to solve, the gist of whose teachings the rector was forced to commend, not, however, with no small degree of disgust to many of his wealthy parishioners.

Dr. Baker is but one of many ministers who recognize that the liturgies and stereotyped verbal prayers should step aside for a time that the pitiful cry of the masses may be heard, that material thorns which harass and defeat the spiritual growth and happiness of so many people may be criticised, corrected, and cut away. Incidents of church work of the character above cited, carry with them great significance as bearing upon the work which confronts the modern Spiritualists.

Space will not permit the completion of the line of thought in the article to the objective point, viz., the errancy of the system of Christian religion consists in that the selection of elementary principles and the interpretations thereof as a base of Christian work has tended to perfect human nature, and result in material power instead of spiritual growth of grace and beauty, which should be the elements of human existence.

Sleeping bell of church and tower,  
Ring: O ring, to us this hour  
Through the sleepless night we lay,  
Neither music nor the day,  
Lendeth charm to soothe the mind:  
All is darkness, all is blind,  
All is silent as the tomb,  
All is buried in the womb,  
Waiting for thy sweetest song,  
Break the silence of the throng,  
Open now the sea of sound,  
Floating in the air around,  
Teach us as the magic thrill,  
As 'twas taught on Zion's Hill,  
God of science, God of love,  
God of all, beneath, above,  
Sharp our ears to catch the sound,  
Little whispers all around:  
Little whispers started when  
Earth was formed for living men—  
Wandering through the ages past,  
Whispering still, and heard at last.

Written for The Better Way.

## WORK AND ORGANIZATION.

H. W. BOOZER, -NO. 1.

As a text for lessons to learn, allow me to preface with a bit of local history. I came to this city of Grand Rapids, Mich., for a year's sojourn in 1853, during which time I aided in first getting here the medium Henry Slade and the well-known inspirational speaker Hon. Warren Chase. I then moved to a suburban town for twelve years, since which time this has been my home. During those twelve years speakers came not specially to this city, but to what was called the Grand River Valley, which also included Lowell, Ionia, and Lyons. Our local public workers at that time were Mrs. M. J. Kutz, a very effective inspirational speaker and writer, and L. R. Brown, speaker, poet, and singer, with his good and earnest wife, an unusually fine vocalist, to whom must be added D. M. Fox, commanding officer at the great gatherings. Our home mediums were Mrs. Sayles, Mrs. Squires, and Mrs.

Boozer, all of whom gave sittings and practical healing. We then had lectures to crowded houses from Emma Hardinge Britten, Joel Tiffany, A. B. Whiting, Achsa Sprague, Frank Wadsworth, Alcinda Wilhelm, E. S. Wheeler, Hon. Warren Chase, William Denton, W. F. Jamison, Moses Hull, A. A. Wheelock, S. Phelps Leland, Emma J. Rulene, Nettie Pease, and afterwards came Nellie J. T. Brigham, Mrs. R. Shepard, Mrs. E. C. Woodruff, Mrs. H. T. Lake, and W. F. Peck.

A large portion of these came to us when societies were few in number and these generally in rural neighborhoods and not in cities or towns, the responsibilities being quite often borne by individuals, aided with generous collections.

I should not omit mentioning among mediums beside Slade the name of Ella Van Wie, the most wonderful flower medium Spiritualism has ever produced, and whose beautiful work was closed as the result of ignorance by fraud-hunting, jealous, and Grundy-loving people in our own ranks, and the mediumship of Mrs. Parry, of materializing fame, was also closed out in a similar manner. We had also the Davenport and the sainted worker and writing medium, Miss Ella Sprague, of Laingsburg, Mich., and a more efficient medium of this phase never lived. In correctness and volume of work I never knew her equal. There was also Mrs. Jewett, psychometrist, of Lyons.

This period was followed by the formation of societies under the influence, and mostly as branches, from the State Association. The work was done in the name of Spiritualism and Liberalism, being an attempt to unite the forces of secularism with our own. The official organ back of it was the "Religio-Philosophical Journal," and the active workers were Dr. A. B. Spinney, G. B. Stebbins, Mrs. Lydia Pearsall, Mrs. E. C. Woodruff, and Mrs. Sarah Graves.

In this city society after society came into existence, but all had one fate—that of failure. The last of these approached nearest a success. It was an independent movement by Mrs. H. T. Lake and W. F. Peck, who held their own through regular collections for the term of one year and was then abandoned for fields offering better prospects of usefulness.

As a result of these failures the great desideratum seemed to be to found a gathering which should have the one quality of continued existence. This was at last accomplished by there being formed a meeting of a parlor-circle character, which was called "The Conversational," being simply a conference supported entirely by home talent, and which for convenience and economy was convened in a small hall at light expense. A few seats were loaned by a good brother, and a begging expedition of three weeks resulted in getting together over \$14.00, which supplied lights and the first month's rent. This was five years ago and from that time to this there has never been a regular session omitted. "The Conversational" was after a time merged into what is now known as the Union Society, a flourishing organization with a large Sunday evening attendance.

About two or three years ago a number of active workers here, among whom was our now well-known speaker, L. V. Moulton, agitated the forming of another organization. This was accomplished under the name of the Religio-Philosophical Society, and which a very few members of the Union Society joined. The new society, one year ago last November, was merged into what is now known as the Progressive Spiritualists' Society.

In the summer previous to this change, the time appeared to have arrived when the work of the rostrum should be made effective. It was evident that neither of the two societies could take hold of this work in a practical way. It also seemed plain that, as in other cities, this work could be here made self-supporting. To this end were two essentials aside from the best talent, both untied. One was to bring a new element of popularity into the work and the other to put a door fee on the Sunday evening lecture in place of a collection. The first could not be effected through the talent, great as it was, for to the community at large our speakers were unknown, while the cause itself is ever unpopular. Yet one door was open to us, that of a place of assemblage. It was conceded that people would go whenever our "best people," so-called, habitually went. Accordingly a contract was entered into with the managers of our best opera house, and the most reputable in the city, for one year of Sundays. This work was entered on as an entirely independent movement and engagements were made with a list of speakers, who, with one exception, have been here, closing with November, 1891, these engagements being principally made during the month of August, 1890. In September following, for reasons needless to state, cooperation waned and a severe blow was given through the cancellation of the first and opening engagement of J. Frank Baxter for November. This, however, we hoped to overcome by the January opening in the person of Helen Stuart Richings whose dramatic fame lent promised aid in such a beginning.

On November 8th was formed the Progressive Spiritualists' Society as

above stated. The opera house had now been given up, and through lack of cooperation the lookout ahead was that of ruin only. To save the engagements they were offered the newly formed Progressive Spiritualists' Society who received them with the one exception only mentioned. This society has thus disbursed a large amount of money, kept its bills paid, and deserves much credit for thus having accomplished a work of great magnitude. It has a pleasant hall centrally located and a good average attendance—at times exceptionally large. Its central idea is to supply the best rostrum talent. The Union Society's central idea is the conference, so that the two societies each lack, respectively, an important element in public work. The Union Society adopt the sound business principle that they will only pay for speakers when their treasury warrants it. This not being probable, as the effort to replenish it is lacking, though it is well known that there are more wealthy persons among its members than among those of the Progressive Spiritualists' Society, it is taken for granted by people outside that the society is not vitally interested in the presentation of outside rostrum talent. It is certainly their right not to be, and without censure, they should receive the good word spoken from all, that they may accomplish that for which they aim in their own chosen way.

Another organization known as the Spiritual Phenomena Association was born April 7, 1891, and after a year's existence in an unobtrusive yet fraternal way, has just died. It was projected on the idea that as phenomena was the foundation, an organization on this basis was a primary need; that the working medium needed conditions and legal protection, which could be only thus given, and with the hope that enough persons among thousands of Spiritualists here had the missionary spirit to sustain the very small expense incurred. It was in vain. The societies opposed it on the ground that it offered other channels for the expenditure of the people's money, which would thus weaken them and their work. The mediums feared rivalry and that the money paid would thus go to strangers instead of to them. The public, though ready enough to obtain that which they could not get elsewhere, yet would invest no time, effort, or expense in what could only through such preliminary work bring it here. During its brief existence it did much through the work of its mediums toward making what is now the present status of Spiritualism in this city. It has been believed here that Spiritualists themselves were ashamed of their phenomena, but the bold act of incorporation of an organization for the avowed purpose of its presentation has done more toward commanding the respect of the community than a long time of previous ordinary effort. We have stood lower in public estimation than the Salvation Army, who are conceded honest and united. Now, though not united, it is generally understood that we honestly believe there are more things in heaven and earth than are compassed in the world's philosophy.

Having thus given you in the above a somewhat lengthy text, I will in my next take up as connected with it the subject of work and organization.

Written for The Better Way.

## AFFIRMATIONS OF THE SPIRITUAL PHILOSOPHY.

A. B. FRENCH, -NO. 9.

The fact of spiritual interposition in the affairs of the living may be said to rest first upon the universality of the belief. Herein we do not intend to assert that a general belief is conclusive evidence of its truth. The established belief of ages is sometimes demolished in a day, and many a hoary error has passed for long ages as the unalloyed coin of truth. Old opinions can not always be accepted as true ones. The researches of Copernicus destroyed many established theories and the telescope of Galileo changed man's vision of a world. But we do mean to assert that a universal belief is presumptive evidence that it rests upon a truth. That which has been generally accepted and against which the storms of temporary skepticism have beat without effect must contain some reality at its base.

What has been the belief of mankind regarding the visitation and influence of spiritual beings? It is quite certain that among our pre-historic races and aboriginal tribes it formed an essential element in their life and traditions. The writer has spent much time among the earth-works of our pre-historic Americans and to him it has been a most fascinating subject. Many of the earth-works they have left along the Ohio and Mississippi valleys our archeologists found it difficult to explain. But when Mr. Pidgeon, a pioneer in this field of research, accidentally met many years ago the old Dacodah in Wisconsin he succeeded in gaining his friendship and confidence. He finally revealed to him the fact that he was the last prophet of the ancient Elk Nation, to whom had been handed down the traditions of the fathers. He said their traditions dated back more than 600 years, and that his people were an amalgamation with the last remnant of our pre-historic Americans. When shown a map of these earth-works he readily detected some as rem-

nants of cities of the moon where the prophets met at the birth of each new moon to commune with the spirits of their forefathers. Our North American Indian tribes are all tinged with this belief. Longfellow makes the ghosts of the dead come back to sing the song of Hiawatha. That the power of man to apprehend spiritual beings was an important element among the magi of Egypt, concealed from the vulgar, but common in their mysterious temples, seems beyond question. The fact that they embalmed their dead—that the spirit after completing its mysterious cycle might return again to the inanimate body—seems to confirm this assertion.

In the palmiest days of ancient Greece a quasi belief in the power and influence of spiritual beings augmented their brilliant achievements. The gods of the muses poured over the poet divinest melody. The invisible genius of art nerved painter and sculptor to incarnate on canvas or in marble their idealistic creations. The gods of battle walked like avenging angels over fields of carnage and nerved her patriotic sons to heroic conflict. The disembodied gods delighted in their athletic games and smiled with joy when the victor received his laurel wreath. Nor was her philosophers destitute of unseen guardians. Socrates when he walked the streets of Athens, or poured forth his rebukes upon a corrupt senate, or preached morals to the young, or bore in meekness the withering blasts of conjugal infelicity, had his demon or spiritual guardian at his side. Let us observe the gods of the Greeks were altogether human, and her heroes, poets, artists, and philosophers death changed into Gods.

In ancient Rome the influence of this belief was equally pronounced. The power of the invisible wielded over serf and emperor its irresistible charm. No ancient nation invoked the spirit world so persistently in the charmed circle of home. Penates and Lares were the handmaids or associates of Vesta, the goddess of home, to whom some offering was due at every meal. The Lar or Lares were the souls of ancestors who resided in the home and guarded it. Hence the Roman in his home was always surrounded and guarded by the shades of the departed. Most beautiful belief! We would that the members of every home could accept it. It would fill the vacant chair and dry love's fond tears over many a keepsake.

The same belief in the influence of the gods in the affairs of man may be traced through the oldest Teutonic and Scandinavian history. To fully appreciate the spiritualistic character of this belief we must bear in mind the human character of their gods. I am impressed the Druids were especially familiar with avenues of communication between the two worlds. The fact that they forbid the mysteries to be reduced to writing prevents an investigation of their spiritual gifts.

Thus we find coursing through all the so-called heathen nations the currents of a spiritual belief. History for reasons heretofore given does not record the personal facts which have kept its fires burning through the centuries. But we can safely affirm such facts exist, and they have been an auxiliary to man in all his struggles, toils, and history. This belief was no doubt a comfort and delight to pre-historic man building his monuments along our rivers and valleys. It followed him in his retreat to Mexico. No doubt it was the belief of the older inhabitants of Peru and Central America, whose only history is ruins, moss-grown and forest-covered. The Indian believed in the return of his dead from happy hunting grounds. The old Egyptian felt it, and Greek and Roman were alike conscious of its influence. In the rugged north lands it has also held sway, tempering the severity of the frost king wearing tongues of ice in the mouth of polar seas. Has a belief so universal no reality behind it? Is it simply a phantom woven in the empty loom of Chasos? No, it can not be. Love disembodied has sought its own in every age and poured over hearts wounded by death's barbed arrow its healing balm.

## A PREACHER CONFESSES.

To the Editor of The Better Way.

It may be interesting to your readers, especially those in search of truth, if I give them the results of my investigations on Spiritualism. At the age of twenty-three I was converted to the Methodist faith, this was twenty-three years ago. This interesting event took place in England, and in a few weeks began exhorting and was very successful from the first. In less than six months I was a local preacher, and two years afterwards came to this country. A year later was ordained by Bishop Merrill, of the Methodist Church. Was two years the singing missionary of the slums of New York, and more than four years pastor in Brooklyn, N. Y. Preaching and singing most of that time in the Academy of Music to 5,000 people twice a day. In 1877 I went to England on an evangelistic tour for six months, but my success was such that I remained nine years, eight years of that time was pastor of the largest church (The People's), in Nottingham. But as early as 1876 I had renounced the Methodist faith, especially the doctrine of infant depravity, the eternal suffering

of the wicked in hell-fire. I have for years denounced human creeds, and next, I am still following the example of Christ, and am preaching the only gospel taught in the New Testament, a Gospel of Humanity, which says to every man: "Do unto others as you would that others should do unto you." Then you would be filled with all kindness, pity, mercy, love, generosity, all sense of justice and honor toward our fellow-men.

During all these years of so-called heterodoxy, I was investigating Spiritualism and became acquainted with many of the leading lights. I was in search of the truth, and I was determined to seek until I found. Four weeks ago I attended a public seance and found J. Wallace, the Australian medium, giving tests, the most remarkable of anything I had ever seen or heard before. I was not aware that he knew of my presence when he announced that the spirit of Henry Ward Beecher desired to communicate with me, which he did, and spoke of matters that none but he could have known, and cheered and encouraged me in my search for the truth. I asked Mr. Wallace's permission to say a few words, which he granted, and I briefly stated my position. I called upon Mr. Wallace the next day, he gave me a sitting, which resulted in the removal of every doubt on the subject of "spirit life." I am sitting daily under the spirit influence of this wonderful and phenomenal medium. The last three Sundays I have preceded his public seances in lecture and song on the following subjects: "Vacant Chairs and Empty Cradles," "Hell a Scarecrow," and "The Ministry of Angels." Next Sunday I speak on the greatest problem of the nineteenth century, namely, "If a Man Die Shall he Live Again?"

There is much more I would like to say, but am afraid I have already wearied you, but can not close without saying my future shall be spent in lifting high in the breeze of heaven the unsullied banner of true Spiritualism, and if need be I will die under its folds. I remain yours fraternally,  
FRED BELL,  
Denver Col., and late of Columbus, Ohio.

Written for The Better Way.

## ANSWERING SEALED LETTERS.

DR. H. H. BRIGHAM.

Is there wisdom that we can make available through this means? I think there is, and will relate one instance that has recently occurred in my experience.

Having met the statement that there is an unparticled and non-atomic ether that fills the universe, out of which the atom is evolved, and all material nature. While I did not doubt but there was an universal ether as claimed, I could not accept the statement that it was unparticled and non-atomic. While studying upon the subject, it occurred to me to write the following questions to the spirits of love and wisdom:

1st. Is there a universal ether out of which the atom is formed?  
2d. Is it unparticled?  
3d. Is it non-material?  
4th. How is the atom evolved from unparticled and non-atomic ether?  
Please give me your thought upon this and assist an earnest seeker for knowledge.  
H. H. BRIGHAM.

The above questions I enclosed in an envelope, and sealed and stamped it with my private seal, and gave it to Mrs. Eliza A. Martin of this place, and received the following reply, with my sealed letter unopened:

"Ether is a super-atomic substance, the cosmic substance out of which all things were made. Atoms are the first formations, the first steps toward our planetary system. Atoms are combinations of certain principles, selected from the universal ether, especially designed as the germs or seeds from which this system of planets should be evolved. Hence, an atom from another planetary system would be unlike the atom belonging to our system. To say that the ether is super-atomic does not imply that it is a solid substance. It is really composed of divisions so infinitesimally small that they can not even be thought of by the human mind. Yet these divisions are not atoms, but they possess higher properties. The atom, owing to its peculiar formation, confines the properties of the ether. These properties are held in check for a purpose, and that purpose is the formations of planets and all that these planets are to evolve, just as a grain of wheat holds, confines life or force enough to evolve the plant and its fruitage.

"Electricity—magnetism—is the leading property of the atom released. It has become clogged by contact, and remnants of the atom cling to it. It is a part of the ether humanized, the result of its journey through mineral, vegetable, and animal kingdom. The world of infinitesimal substance is as vast and incomprehensible to us as the world of gigantic organizations. The atom is the seed from which the planet and humanity have sprung. What the atom is to humanity the ether is to the atom, its primordial and basic source and origin."

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Entered the Post-Office at Cincinnati, Ohio, as Second-Class Matter.

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THE WAY PUBLISHING CO. PROPRIETORS.  
206 Race Street.

CINCINNATI, OHIO.  
M. G. VORHANS, President.  
J. H. WELCH, Treasurer.  
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CINCINNATI - - - - - APRIL 2, 1902

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Written for The Better Way.

## THE ISSUE.

M. C. C. CHURCH, -NO. 2.

In the previous article of this series we declared on the authority of Swedenborg and for that matter on the authority of scientific Spiritualism, that man gains all knowledge, especially of divine things, from experience and revelation. We also stated that up to the time of the giving of the Ten Commandments the ethical life of the race was purely experiential; that these commandments were confirmed by revelation and after such confirmation the State embodied their essence as law for human guidance and discipline as the moral outcome of divinity in man. This period of evolution having attained its fruition in all that we behold in what is called modern civilization, we are beginning to see glimpses of a higher spiritual life for humanity, resting upon the ethical principles which have been conserved in the customs of society and the State. The foundation is laid in the institutions of the world for a new descent—a new cycle of evolution. The evidence of what I say is in the appearance upon the scene of the spiritual manifestations of the last forty years and more. At no period of the world's history has there been such an awakening. The two worlds are becoming one, and but few now question the fact of spirit communication and intercourse. Notwithstanding the fraud, fakirism, pretension, and delusion which have been too prevalent, at least in appearance, the scientific Spiritualist sees under all this seeming confusion the sterling facts upon which he can base conclusions as scientifically demonstrated as any of the inductions into nature's arcana. Already we have well-clarified facts enough to declare that we know we have personal self-conscious existence beyond the grave. Running parallel with this experience we are now having presented to view the gradual dawning of revelation, confirming and enlarging our knowledge of life and its manifestations, not only on this mundane plane of self-conscious experience, but in the supersensory realms of the great beyond itself. This declaration brings the question: What is revelation? I will try to respond.

What is revelation? It is the imparting of that knowledge to the race which it never had before. Have we such knowledge as a veritable gift to this age from revelators who are cognizable as truth-revealers and not falsifiers? I believe such to be a fact and the demonstration is in giving from self-conscious men and women—now angels—what they aver as true; what they declare as knowledge that they have had imparted to them by experience and by revelation from beings, who, like themselves, were once habitats of some world in the universe.

Let me briefly state what has come under my own observation in this direction. The following may be taken as embodying the foundation, so to speak, of all that follows in logical sequence:

"What is truth?" This is truth, viz., There is but one life in the universal

cosmos and that life is the great infinite, ubiquitous life-power; that not one form only, but all forms of conscious and self-conscious life in the immense universality are expressions or manifestations of this one grand infinite life, and more, than all that is, has been, or shall be, is good; the perfect evolution and evolution of the wisdom, love, and power of the one all-glorious, infinite, and ubiquitous life. No such revelation of truth as this was ever given to the world before. This truth is believed to be from an angelic source.

Next: We had no beginning nor have we an ending. We first existed as conscious dual forms in the great ocean of infinite life, parts of this life undifferentiated. There we had our home in the bosom of the infinite one. When for purposes known only to himself, He overshadows some differentiated angelic dual forms and by the act of impregnation, not sensual, but divine, corresponding to the sensual, we are born as souls, with the commencement of self-consciousness. From this zenith point of differentiated existence we commence our separate descent, first as celestial forms in three degrees, then into the spiritual with its three degrees, then into the natural with its three degrees. Each degree of descent is by the propagative act of angelic fatherhood and motherhood. On reaching the natural degree each form of the one duality can return if it so please the purpose of the infinite love and wisdom. Should, however, He so decree and they apparently so elect they make the further descent, through external father-motherhood, into the sensual, corporeal degree, the degree of outer time and space conditions. Here the differentiated atoms pass through the experiences of good and evil with all that we are conscious of in our further self-conscious evolution and development. When our allotted work is done we drop the earthly veil—the body—and commence our ascent. This is by a process analogous to what we designate death. We first enter the plane of what the angels call inner personality, the earth-plane being called personality. After tarrying on this inner plane, with its uses accomplished, we ascend to the plane of what is called individuality. Here the mask is dropped and our self-conscious ego asserts its own prerogative and characteristic—the true individuality. This experience accomplished we meet the other part of the dual self on the plane of what is called identity, the plane of angelhood at one with all other angels, first of our own society proper and then enjoying the universal life of angelhood as a whole. In this round of the ego's life we get the experience and thereby the knowledge which fits us for Godhood or the empyrean of the gods. Here in brief is the destiny of the atom of life as far as is yet given by the revelators who are endeavoring to bring the new life and light to mortals on the earth-plane.

They further declare that the whole universe is under law; that neither the angel nor the god can transcend its working; that all must bow to its inscrutable decree, for it is all very good; that this one law is operative on all planes and hence the possibility of a universal scientific Spiritualism or philosophy of life in the proofs of which angels no less than spirits and men are interested.

The above brief presentation of angelic revelation was never given before. It was hinted at by the ancients, especially by Plato and some of the other Greek philosophers. Never until now has this harmony of truth sounded with such musical rhythm and lucidity.

Written for The Better Way  
EMERSON.  
R. SHEPARD LILLIE.

The readers of THE BETTER WAY who are acquainted with the medium and platform worker and speaker, Mr. Edgar W. Emerson, especially those who know him intimately enough to know of his love of his home and his great love and devotion to his mother, will learn with regret that she left her home in Manchester, N. H., on Thursday evening, March 17th, and passed peacefully to join their loved ones in the spirit world. Her age was seventy-four years, one month, and twenty-four days; not so old, but what they felt there was good reason to believe she might remain with them for several years. Her health during the winter has been unusually good. Edgar had filled his engagement at Berkeley Hall on Sunday. Returning to his home on Monday in the best of spirits, he found her complaining a little, but did not deem it a serious matter until suddenly alarming symptoms were manifest and almost before they were aware of his coming the angel of life had taken her by the hand and led her away. The spirits had not seen fit to forewarn him of this change perhaps because they saw it would unfit him for the work he was compelled to do. And for this reason it fell with a suddenness which made it hard indeed to overcome. But the knowledge, which is his, and the grand gift of mediumship and his spirit friends will surely sustain and strengthen and her spiritual presence will be as another "Sunbeam" in his spiritual life. She leaves two daughters, Mrs. Anna Jones, of Pennacook, and Julia Emerson, who lived with her mother, an inmate of the home at Manchester, and

four sons, Charles W. and Frank O. Emerson, who are in homes of their own, and Edgar W. and Julia, the younger brother, also an inmate of Edgar's home in Manchester.

The funeral service took place at the house, 220 Lowell Street, on Monday, March 21st, at 2 p. m., the spirits officiating through my instrumentality. Singing was furnished by a lady quartette who sang in a most excellent manner as an opening piece that beautiful song, "Gathering Home One by One." This was followed by an invocation, then by request of Edgar his friend Mrs. L. C. Clapp, of Boston, read one of Louisa M. Alcott's poems, entitled "Transfiguration."

Mysterious death who in a single hour  
Lid a gold crown of refuge  
And by art divine  
Change mortal weakness to immortal power.

Bending beneath the weight of seventy years  
Spent with the noble strife  
Of a victorious life  
We watched her fading heavenward through  
Our tears.

But e'er the sense of loss our hearts had wrung  
A miracle was wrought  
And swift as happy thought  
She lived again—brave, beautiful, and young.

Age, pain, and sorrow dropped the veils they wore  
And changed the tender eyes  
Of angels in disguise,  
Whose discipline so patiently she bore.

The past years brought their harvest rich and rare,  
While memory and love  
Together fondly wove  
A golden garland for the silver hair.

How could we mourn like those who are bereft  
When every pang of grief  
Found balm for its relief  
In counting up the treasures she had left?

Faith that withstood the shocks of toil and time;  
Hope that defied despair;  
Patience that conquered care,  
And loyalty whose courage was sublime.

The great deep heart that was a home for all,  
Just, eloquent, and strong  
In protest against wrong,  
Wide charity that knew no sin, no fall.

The Spartan spirit that made life so grand,  
Mating poor daily needs  
With high heroic deeds  
That wrested happiness from fate's hard hand.

We sought to weep, but sing for joy instead,  
Full of the grateful peace  
That followed her release  
For nothing but the weary dust lies dead.

Oh! noble woman, never more a queen,  
Than in the lying down  
Of sleep and of crown  
To win a greater kingdom yet unseen.

Teaching us how to seek the highest goal:  
To earn the true success  
To live, to love, to bless,  
And make death proud to take a royal soul.

After another song the guides gave an address, of which only a short synopsis can be given.

Death has been looked upon by the past and is to-day by a large majority of the race as a mystery of mysteries, and by many and this, too, a part of the teachings of Christianity, that death is the king of terrors, the worst of evils. And I don't know as the time will ever come when we shall not have natural sorrow and regret at the loss of the body for this is the medium through which as souls in the mortal we communicate one with another. And certainly until all arrive at that perfection when spiritual sight and sense are fully developed while in material form we shall sadly miss the outer form, the clasp of the hand, the light of the eye, the loving words.

Death is a positive certainty. As surely as we are born, so surely shall we pass through death. We also know it is likely to come at any time. By this we are drawn together by a common bond of sympathy whatever may be our beliefs. This is something we know, and to this hour there had been added to their faith of the after life knowledge. To them death is not the king of terrors and although there is natural regret at the separation from the visible presence of this loving mother, grandmother, sister, and friend, this is lighted up by the knowledge that they will be blessed with her spiritual presence, her watchful guardian care and tender love. Children and friends who are left you have very much to be thankful for. In looking upon the frail form now so silent, the wonder is not that she did not remain longer, but rather how did she inhabit the frail tenement so long? Her life's work was well done, her heaven (which is happiness) well earned. An ancient writer and one we feel who had clear discernment said the measure of earthly life is three-score years and ten, and though a few reach a greater length, a far greater number fall short of it. She in this frail body had passed considerably beyond that line; has lived to see you all attain to years of man and womanhood. You have had her wise counsels, her excellent example, her loving ministrations. Surely you have been blessed and not the least of blessings of this household has been the fact that a part of the mission of this noble mother has been preparing one of the instruments of the spirit world chosen to demonstrate the immortality of the soul and the naturalness of the life after death, carrying comfort to thousands of mourning hearts in such an hour as this.

To this home the gates have been left ajar and the mystery of death has been made clear. Again may it be said that young men or a young man by higher power invested has rolled away the stone from the door of the sepulchre. And

now as then do we hear them say, "she whom thou seekest is not here (pointing to the casket), but has gone before thee into life."

When the angels came to this household to choose one from among you and went forth to give this message they found her ready to accept and ever ready to second their efforts with a spirit of self-sacrifice and devotion to truth. In this she rested and in their teachings had implied faith while the name of the spirits assisting your Edgar in your mission become as household words while they were to her living personalities: thus was the sting and fear of death removed. With words of comfort, hope, and cheer the address was completed. The quartette sang another song after which a poem was given, a portion of which had been given a few moments before in writing, that it might be retained, and was as follows:

She made our lives so happy,  
So pleasant here below,  
We scarcely thought the time would come  
When we must let her go.

So humble was her mission  
So quietly 'twas wrought  
That few of us dreamed its import  
Or what to us it brought.

'Twas wrought in deeds of kindness  
Through every day and hour,  
Unfolding like the petals  
Of some pure fragrant flower.

Day by day the years rolled on,  
Age crept along on pace,  
And still we longed to hold her  
In this the earthly place.

Go where we might, returning  
The weary wandering one  
Found her always at her post  
As steadfast as the sun.

I saw her as a beacon light,  
Edgar, we hear you say,  
A sweet face at the window  
When I was far away.

A picture fair on memories' walls  
'Twas framed against the light  
And was the first to welcome me  
When home appeared in sight.

But list! to the familiar tones,  
For 'tis her voice I hear.  
She's come with hosts of angels  
From out the spirit sphere.

Children, look up, I hear her say,  
Look! can't you see me now?  
For I am standing in your midst  
With youth upon my brow.

'Tis but the outer form of clay,  
The garment which you see;  
It was but mine, I needed it,  
But friends it isn't me.

For I'm alive, I knew not death,  
I'll live for evermore,  
And I shall wait and be with you  
Just as I was before.

Will watch and guard and help you  
Each of you every day,  
Until you, too, shall join us  
For heaven's not far away.

Then dry your eyes, Oh! weeping friends,  
Nor wear this look of pain,  
For what to you seems such a loss  
To her is greater gain.

## GUARDIAN ANGELS.

Hudson Tuttle.

That there are guardian angels has been taught from time immemorial and in some dim form is the belief of all except the lowest races of mankind. It is a beautiful belief, full of consolation, of assurance, and comfort to the struggling and striving. How hard may press the iron hand of fate; how sharp the flinty stones beneath our feet, we think of those blessed messengers by our side and feel that our burdens are for the purpose of giving us strength, else they would turn us aside to more pleasant paths. We know that they are with us in the darkest hours and enjoy with us the days of our sunshine. We delve in the soil and smirch of the world and the physical being obscures and overlaps the spiritual to such a degree that our horizon is shut down on that side by thick clouds and only at long intervals can a ray of light penetrate the darkness. Our lives might be so well ordered that we would be as conscious of the presence of these guardians as of earthly friends. What is possible at rare moments of lucidity is possible at all times under like conditions. The fault is not on their side, but on ours. The sun forever shines in the heavens, just above the thin veil of clouds, and if the sea does not reflect the starry night it is because of its agitated surface. We do not see through the thin veil which separates the world of spirits from the world of men. We can not see the air which surges, a profound and agitated ocean, above and around us. Without material rays of light we could not see material things and would be practically blind. If we ascend a mountain in the night we can only perceive the gray and mossy rocks a few yards ahead of us, bordering the path, beyond which would be impenetrable darkness, gloomy abysses, seemingly unfathomable, and above, the dark night clouds without a star. On the summit we rest, awaiting the morning, seeing nothing, but scenting the faint odors of pine and the fragrance of flowers borne upwards on the gentle air. Patiently we wait until the gray east blushes with a long line of light flaming upward toward the crimson clouds and the distant mountain tops with the silver flood. Lo! the orb of day pushes the clouds aside and flashes over the world in triumph. What transformation! What grandeur and beauty! Valleys of Eden loveliness at our feet and snowy summits above our heads. Grand forests clothing the hill sides bloom and flower everywhere; gem-like lakes and flashing torrents, endless prospectus of mountains on one side and

plains on the other; all night we were in the midst of this grandeur and beauty, yet saw it not. We seemed suspended between earth and sky and around us only darkness, yet all this splendor of scenery existed the same before the light made it visible.

Thus the world of spirit may exist around us unseen, unfelt, except as we perceive the odor of asphodels or hear the faint whisper of angel voices, for our eyes are blind to the light by which it is revealed. We approach the dark river of death alone, but we are not to cross without a guide. We may be blind to the light of the celestial sphere in the full pulse of health; we may be insensible to the presence of the nearest and dearest of our departed, yet when death loosens the bonds which unite the physical with the spiritual body, what is known dimly as clairvoyance, the full possession of the spiritual senses bursts upon the awakened spirit. Then the dying find that death is life and to leave earthly friends is to meet the hosts of heaven.—Carrier Dove.

## TOO SENSITIVE FOR CIRCLES.

An old Spiritualist writes that his wife never sits in circle now. "What we get is spontaneous. When impressed to sit at a table she sits alone, even my presence disturbs them. The following incident took place a few days before Christmas. She had the information given that we should have a letter from Australia on January 30th. The day came, but no letter. She sat at night and was told the letter had been delayed, but we would certainly receive it on Sunday morning, the 31st, which we did.

There are many mediums too sensitive to sit in circles, and even in the presence of their nearest and dearest friends. Many dogmatic people overlook this and urge their mediums to sit just as the dogmatic ones like, with the result that the mediums are spoiled. In the "Rules for the Circle" all this has been pointed out. But few "investigators" read anything instructive. All they want is "spirits" and they care not at what cost they get them or how much they stand in their own light in doing so.—Medium and Daybreak.

## PERSONALS.

Contributions accepted: J. P. G., A. E. W., N. P. T., W. T. C., G. B. C., A. H. J. F. Cummings will oblige by sending his address to W. M. De Camp, Blue Anchor, N. J.

Saturday, June 11th, has been set as the day for the holding of the Union Society picnic. Coney Island will be the destination.

The New York College of Magnetism (Dr. E. D. Babbitt, Dean) has removed to No. 4 West Fourteenth Street, New York City. See ad.

"Divine Problems," by M. Comar. Anyone having the above book, and desires to sell, may address, stating price, Dr. H. H. Brigham, Fitchburg, Mass.

Mrs. Emma H. Britten is making ready to publish a magazine entitled "The Unseen Universe," and to be devoted to occult science and Spiritualism.

Willie Woodward, a promising youth of eighteen, and eldest son of Dr. Woodward of 114 West Sixth Street, passed to the Summerland on Monday last. The mother's heart, however, has been consoled by the knowledge that he is not dead, but realizes more fully than ever, what true life is.

The Cincinnati "Enquirer" gave Spiritualism quite extended notices relative to the anniversary. The accounts were well written, facts properly stated and appropriate headlines given. The "Commercial Gazette" and "Post" also gave our celebration fair notices.

Mr. and Mrs. Kibby desire to return thanks to the Society of Union Spiritualists, Mr. A. C. Ladd, and THE BETTER WAY for their kindness and sympathy in their late affliction, and also to Mrs. Ross, Mrs. Graham, and all others who took part in the entertainment given for their benefit.

Mrs. Colby-Luther was a welcome guest in this city during our anniversary, and proved herself to be the same as ever in her interest for the cause of liberty and the advancement of the human race. She speaks to-day and tomorrow (April 2d and 3d), at Muscie, Ind., where the anniversary is now being held.

Mrs. McCracken, the energetic president of the Ladies' Aid, has returned from a pleasant journey to Indiana, and is again ready to resume her duties as a worker in the cause at this center of operations. She invites all ladies interested in the welfare of the Union Society to meet as usual on Wednesdays at 2 p. m. at G. A. R. Hall.

From an excellent healing medium in Tennessee: "I am perfectly charmed with the results obtained by observing the rules laid down in Miss Judson's little book, 'Development of Mediumship by Terrestrial Magnetism.' I find that my healing gets stronger and stronger. Thanks to her guides for giving so plain and simple a way by which we may get in rapport with both the magnetic currents of the earth, and with our spirit friends." For sale at this office. See Adv.

A. H. Nicholas writes: I approve of the scheme suggested by Joseph Carr, pertaining to photographs of Fox sisters. I want the pictures, and if the plan is carried out you may write me down for one dozen to start with.

Among the distinguished visitors to our sanctorium during the past week were Mrs. Colby-Luther, J. Clegg Wright, and Willard J. Hull. A number of visitors, of which there were many in the city during the anniversary, also called at our counting room and paid their respects to THE BETTER WAY in some manner agreeable to the management.

"Light of Ages," a monthly circular published by the Lookout Institute, Dr. A. J. Swarts, editor, has made its appearance. It is neat-looking and contains valuable matter for those interested in the science of mental healing. Address Lookout Mountain, Tenn. Price 75 cents a year or 50 cents for six months.

Mr. J. B. Connelly, president of the Union Society, received a hearty welcome from friends who had gathered at his home on last Saturday afternoon to greet him on his arrival in the evening. The occasion was his birthday, and many valuable presents also greeted him—the happy effects of which were still on him at the time of going to press.

To the ladies of the Union Society is much credit due for the tasteful decorations made at G. A. R. Hall on the occasion of the anniversary—the hanging letters "Forty-fourth Anniversary" having been an all-night's piece of work, we are told. Such devotion should certainly be appreciated—and it is. Kind feelings drive off sickness. Is not that a reward?

Our new office in the "Excelsior Building" is a source of joy to all concerned. It has all the modern conveniences, and is inviting to visitors and friends. It is truly a better way to seek compared with the past, and inspires to renewed energy and hopes for the future. May its weekly messenger convey a comparable influence to its readers; bring them soul comfort, and prove itself THE BETTER WAY.

The Boston "Banner of Light" welcomes Mrs. R. S. Lillie to her post in the Hub and otherwise speaks highly of her. Of our co-worker, the Hon. Sidney Dean, the same paper says: "The Spiritualists of Boston and vicinity should see to it that this eloquent, experienced, and erudite champion of the cause is given a hearing justly commensurate with his acknowledged talents and personal worth."

Prof. D. M. King, writes: "THE BETTER WAY is winning in the race, it is the cheapest and best representative paper of our spiritual philosophy now published. It is improving every week, it is progressive towards the better side of life. I believe if we would get rid of evil, spend our time in the recognition of the good, evil will have no existence. But fight evil with the same spirit, and you have a double dose."

W. W. Beeman in a letter to THE BETTER WAY expresses his gratification concerning Joseph Carr's suggestion in having the photographs of the Fox sisters taken and put on sale at society and campmeetings for the benefit of these mediums, and hopes it will be carried out. He, however, makes an amendment to this proposition, and thinks a short biography of these ladies with a sketch of their mediumistic experiences would also find ready sale and thus add to the fund. We hope some philanthropist will take this in hand and thereby earn for him or herself a spiritual crown that will not be left behind when death separates the body from the spirit.

We are glad to see the "Independent" urging public attention anew to the question of the taxation of Church property. As an illustration of the ethical unsoundness of some of the methods governing those anxious to promote the cause of religion, we may take the example of the New York Episcopal Society, which proposes to build a great cathedral. Work has not yet begun, but to avoid the payment of taxes the society is holding services on the new site, though the old place of worship is still reserved for use and is the place where the majority of the members gather for their Sunday devotions. Is there not a serious loss of self-respect involved in practices of this kind?—Unity.

STATE OF OHIO, CITY OF TOLEDO, Lucas County.

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the city of Toledo, County and State aforesaid, and that the said firm will pay the sum of One Hundred Dollars for each and every case of Catarrh that can not be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.  
Sworn to before me and subscribed in my presence, this 4th day of December, A. D., 1891.  
[Seal.] A. W. GLEASON, Notary Public.  
Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.  
F. J. CHENEY & CO., Toledo, O.  
Sold by all Druggists, 75 cents.

## One Cent a Mile

Via Cincinnati, Hamilton & Dayton Railroad to the State Encampment of the G. A. R., at Piquette, Mo., May 10th to 15th inclusive. Tickets will be good going May 10th and 15th, and good returning until May 15th inclusive. Tickets will be on sale at, and good from, all stations on the C. H. & D. in Ohio.



## Correspondence.

## Notes From Boston.

I promised to send you notes each week of my work and such other items of interest in regard to our cause as came under my observation. I have sent you to-day quite a lengthy report of the funeral services of Mr. Emerson, and knowing that you receive so much other matter for insertion in your columns, I will not encroach on your space for a little more space for an anniversary report at home with the

Mr. Lillie and myself were at home with the Boston Spiritual Temple Society Sunday, March 21st. We had some audiences both morning and evening, notwithstanding the fact that a piercing March wind went right through almost to the marrow, and that almost two feet of snow had fallen during the previous two days. As we took our places on the platform we were greeted with cordial demonstrations of feeling on the part of our hearers, assuring us of our "welcome home" and of the warm place they gave us in their affections. The guides after a few words of greeting and an opening song by Mr. Lillie, received subjects or questions for the morning address, upon which they discoursed with apparent satisfaction to the hearers. In the evening the subject of the discourse was "The Higher Life as we enter it." The spirit said, "We are accused by some of giving out little in regard to the spiritual world, of pursuing spiritual things, etc. that is definite, or that we deal in generalities. Although we live in a world of actualities, real, substantial, and abiding it is difficult to convey an accurate idea of that world to you, as we are limited by your language to express the ideas and by your world of sense for comparison. Although, as you have been taught, our world is similar to the one you now live in, it is only with the difference which must exist between spiritual things and physical things." The spirit then described some of the places, cities, dwellings, etc., of the spirit world, spoke of the occupations of spirits, their development and progress and many expressed themselves as having received both pleasure and instruction.

On Wednesday, March 24, we started out in the afternoon in a drizzling rain to take tea with the Helping Hand Society of the Boston Spiritual Temple, and this society newly organized at the beginning of the present season we find has really proven a success and a helping hand indeed to the parent society, thanks to the tireless energy of a few brave women and men. As a social factor it is accomplishing much to unite and hold in bonds of sympathy the members and friends.

On our way home from your city we stopped two Sundays in New York, occupying the platform of the New Society of Ethical Spiritualists, whose regular speaker is Nellie J. T. Brigham. This society has a very pleasant hall, centrally located. But judging by what we saw New York audiences were small compared to our audiences in Boston, and persons who heard as there and who attend sometimes one and sometimes another of the New York meetings told us that we had the average number. So I conclude that a large number of Spiritualists in New York can not be fully awake or alive to a sense of what seems to me duty in that direction. For although Spiritualists themselves may not need always to attend or listen to the presentation of the philosophy, there are others who do and to whom it will bear the bread of life, and when they come seeking they should find it sustained and upheld as a fountain where they can obtain light. If the platform is not needed as a means of spreading the truth, then spirits have made a great mistake in preparing so many for this work. And if it is needed, then there is an evident duty for Spiritualists to give it the strength of their presence, whether they personally need it or not. R. SHEPARD LILLIE.

## Haslett Park.

Home again, and I have been looking over old papers, letters, etc., and I am trying to gather up some lines of unfinished work. Among other things it has been my intention to say a word in reference to the work of Mr. Haslett Park. I have read the articles of Brother Lyman C. Howe, also the reply of Dr. Pace. I feel that Mr. Howe's zeal to impress a lesson upon some managers of our work, who are still living overreached his judgment, which had he stopped to reflect, would have caused him to realize that such an opinion expressed in regard to Mr. Haslett would, with those who cherished his memory, especially his devoted wife, have cut to the quick. Mr. Haslett, instead of "having too slack a way of doing business," was, on the contrary, a man of excellent business qualities and executive ability, as everybody knows who was at all acquainted with him. That he had the fifteen thousand dollars to put into the grounds, now called Haslett Park, is a testimonial and strong witness of the fact of my statement and that he was willing out of his small fortune for it could not be called large in these days of large fortunes, testifies to his devotion to Spiritualism and his willingness to sacrifice for its good and the promotion of its interests. I have known Mr. Haslett fourteen years intimately—have been engaged at Haslett Park every summer since he purchased the ground—have been closely identified with its interest—have had confidential conversations with him on the subject, and I want to take this way of saying to the people or Spiritualists of the State of Michigan that if Haslett Park is lost to them and to the cause, they have no one to blame but themselves, and their own tardiness in regard to coming up to the work in this direction will be the cause and the only cause. It was the original intention in purchasing the grounds to lay a foundation for an extensive work in the future, such as schools, houses, and permanent useful work for the good of mankind. I have heard Mr. Haslett say that carrying on a summer campmeeting was a radical and secondary to the greater work which he looked forward to if the Spiritualists of the State responded as he hoped they might. In order to do this work money would be required, much more than he could furnish. Did they respond to this need? No one, that is in any large sums necessary for such work. The only response was made right in his own family by Mrs. Titus, of Detroit, an aunt of Mrs. Haslett, who built the building of forty rooms for sleeping purposes, which is known as the Titus House. The eating house is a temporary building used for this purpose, and ought to be supplemented with a good hotel. When Mr. Haslett purchased the grounds, or soon after, he said that when the people would come up with the necessary amount for improvements, which would guarantee him that they meant business, he would make a clear deed of his ground to an association which should be organized and legalized for the purpose of receiving that property. He meant what he said. He urged and waited and urged again until he heard of grumbling, fault-finding, unjust accusations, etc., some holding or claiming that the reason they didn't do was because they wouldn't help improve personal grounds that he must first deed it to them as an association. As he desired to remove all barriers to the success of the enterprise he concluded to yield this point.

Here I wish to say that at one time a wealthy gentleman of Cleveland made an offer to make any amount which the Spiritualists might raise toward building a temple for their use, if they raised ten thousand he would make it twenty, and so on. His argument was, if there wasn't a business enterprise enough among them to do this there wasn't enough to keep up the work even if he built the building and gave it to them. How far he was from the right is not for me to say. But I know that Mr. Haslett did not have the means to do it all and felt that there should be a like amount raised among the mass for the improvement, and had this been done the first summer, it would have been held under his management, it would have been decided without reserve to so enterprising a people, not only the campground proper, but the property at the head of the lake. If I mistake not the deed when made out was made with a proviso, that the people calling themselves the association were to raise a certain amount by taking bonds in order that the deed should be valid. I wonder if I am mistaken? If not it seems to me there is an interesting portion of that deed to be looked after by the people beside what was left unrecorded after being executed by Mr. and Mrs. Haslett, and it is just possible that after this part is looked after the other might materialize. And let me say right here lest I be misunderstood that I am not trying to appear wise or mysterious—I know nothing about the deed or its whereabouts, but I do know something about the eternal law of justice, and I know there have been people all along among the faultfinders who didn't have business thrift enough to own scarcely a second suit to their backs, who could tell just what Mr. Haslett ought to do with his money.

Now, fellow Spiritualists, let us go forth to effort. If everyone will do this Haslett Park will be all right. I know Mr. Haslett's most earnest wish is to carry out his husband's intentions, and that she will do all in her power to do so. She has worked as faithfully and unselfishly as ever he did. I know, as others do, of the mental labor she performed year after year, giving more than a month before the meeting cleaning rooms, windows, looking after everything, depriving herself of his society, the comforts of her home, and doing work she wouldn't have thought of doing in her home and a great mistake has been made in not recognizing this faithful service by retaining her as a member of the board. This I feel should have been done out of respect to her for services already rendered and out of respect to him, be side her heart is in Haslett Park still. Its interests are her interests. She is still laying plans for the future, and it can not be for the workers there afford to set aside so efficient a worker. I believe this has been an error of heads, not of hearts. Even if he had not felt to do much just at present, while associations and memories would bring her so much pain, she should have been retained as one of the board.

I could not close this article without expressing my feelings of appreciation for others who have served and are serving willingly and faithfully. Mr. James White, of Port Huron, a lifelong friend of Mr. Haslett, has always seconded the efforts put forth by Mr. Haslett. Dr. Edson, of Lansing, the present manager, a medium, an earnest and self-sacrificing worker, and other whose names I do not mention, but whose work is recognized, and who will agree with me, I know, in the statement I have made. Let us come up to the work, let us be as faithful and self-sacrificing as our arisen brother, and it will be well for the cause we all love—that of truth and humanity.

R. SHEPARD LILLIE.

## Brooklyn, N. Y.

The Brooklyn Progressive Conference had a fair audience on Saturday, March 10th, with Mr. W. W. Sargent in the chair.

Mr. Charles R. Miller, the first speaker of the evening, read two messages, but interested the audience more than usual, by giving the description of the spirit bearer or writer of the message, accurately describing the first spirit, A. H. Stevens, of Georgia. The message coming from this spirit dwelt mainly on the coming forty-fourth anniversary of Spiritualism, and was very beautiful as well as practicable in its conception. The second spirit was described as being a tall and slim young man, clad, however, in a Roman toga, and wearing a gold chain around his neck. The message given by this spirit was founded on the words "fraternity, charity, and love."

Mr. Oscar Edgerly, being welcomed to the platform, and going under control made a very powerful address concerning our anniversary, his control dwelling largely on the fundamental laws necessary to a harmonious feeling, either in conference or meeting, proposing that every Spiritualist be willing to undergo a process of self-analysis, and to eliminate inharmonious.

Dr. Newberry, an old veteran, perhaps one of the oldest in the cause, made a few pointed remarks on the falsification of Christianity, and the divine law of affection.

Mr. La Fumee made several remarks regarding the work we were doing, comparing it with the work the spirit world was doing for us, drawing comparisons on both sides, thereby entertaining the audience in a very agreeable manner.

Mr. W. C. Bowen took occasion to uphold the thoughts given to the conference by the control of Mr. Edgerly, saying what we most needed was harmony on a platform of solid perfection.

Mrs. Emily Ruggles took occasion to answer the former speaker, by putting the question openly and squarely before the house, if we are to be perfected, who is the one to be our judge? Who is the one that will consider himself able to take the beam out of another's eye, and yet unable to see his own? Dwelling on these points at some length, the speaker leaving the platform was loudly applauded.

Mr. McDonald, being called for, responded in an able manner, comparing the speakers on the platform with a bouquet of flowers, in which thorns, thistles, and roses were combined, with each one useful in its way. But if we would only try to become perfected so far that we would and could stand together in that divine and sacred feeling of love one to another, we would then be able to claim a united and divine brother and sisterhood.

Dr. Weeks, on taking the platform said in his usual, humorous manner, he would try and be one of the flowers mentioned in the bouquet of the former speaker, but he wanted to say right here that he did not care to go to any perfected heaven where the poor unfortunates were left out, as he had always a warm spot in his heart for those who, through circumstances or otherwise could not just do so, as other good ones did.

E. F. K.

At Conservatory Hall on Thursday evening, March 11th, Mrs. Cora L. V. Richmond favored the Brooklyn Spiritualists with an excellent address on the general subject of Spiritualism. She has many admirers in Brooklyn, and the request was made that she lecture again on the following Thursday, which was acceded to. Mrs. Kate R. Stiles, of Boston, lectured and gave tests from the platform Sunday, March 14th, to the delight of the audience. Her engagement is for but one Sunday more, the 21st, and from the satisfaction she gave in both lecture and tests it is evident her stay with us is of too short duration.

The anniversary services at this hall promise to be of unusual interest in the way of lectures, addresses, and special musical services.

W. W. S.

During the first two Sundays of this month Oscar Edgerly has been the regular speaker at Conservatory Hall, giving at each service a short lecture, followed by tests of spirit presence. Mr. Edgerly has improved, grown as it were in the work and his services give good satisfaction; his tests being almost invariably recognized and, as they are given with a great deal of detail, a failure in recognition is almost impossible.

Mrs. Jennie C. Blake has again returned to Brooklyn after several months' absence, and has appeared before the Brooklyn Spiritual Home Association each Sunday evening of this month at their hall, 40 Fulton Street, where she was heartily welcomed by old friends, both in and out of the form. She has taken a house at 1st Franklin Avenue, where she proposes again to start her Sunday services and test meetings in the near future.

Fraternally, DANIEL CROSS.

## Mantua, O.

The National Spiritual and Religious Association of Ashley, O., will celebrate the forty-fourth anniversary of Modern Spiritualism on Sunday, April 4th, morning and evening, in the Opera House. Dr. M. King will participate with the friends in carrying out a good programme. Everybody invited to come and join us in the good work.

Maple Dell Camp will open on July 24th, and continue three weeks, including four Sundays. The board of managers are enthusiastic in their work, and will be preparing for the largest camping meet ever held in Ohio.

The grounds will be improved and beautified, cottages erected, and other necessary buildings. The hall will be furnished, and a competent man has been engaged to manage the dining department. Mr. John McConough, of Cleveland, O., who has had years of experience in feeding the people. This will be good news for our Cleveland guests.

The grading and other work upon the grounds will be done early, and we expect to have everything in good readiness early in the season.

The best of speakers and mediums are being engaged, and a full and complete program will appear in the next issue of "The Spiritual Advance," which will be ready for mailing by April 15th. Those who are interested please send names for sample copies.

The speakers engaged are Lyman C. Howe, of Fredonia, N. Y.; Mrs. Jennie Hagan-Jackson, of Grand Rapids, Mich.; Mrs. Adah Sheehan, of Cincinnati, O.; Hon. A. B. French, of Clyde, O.; Mrs. Anna M. Ivey, independent state writing medium, of Dahlgren, Ga., who will remain during the entire season. The writer has been engaged to deliver a course of ten psychic lessons during the camp. Others will be added to the program as we advance with the work.

The Clair Tuttle Dramatic Company, Levo Gleason manager, will give their entertainments as in years past, which has added so much to enliven the camp and their re-engagement is all the encomiums required. Prof. Frank Plum, who has so ably conducted the musical department for the last two years, is re-engaged for the coming season. Maple Dell Camp is located thirty miles south-east of Cleveland, Ohio, on the Mahoning branch of the Erie R. R., double track from Cleveland to Youngstown. Is on the summit between Lake Erie and the Ohio River. The air is pure and bracing, the grounds well supplied with water. The Cuyahoga River bounds its eastern line, one of the luxuries of this place is its abundance of pure soft spring water with running brooks.

No finer surroundings can be found for health conditions in the States. This is just the resort for overworked brains to rest and recuperate. We extend a cordial invitation to all to come and bring your families and participate in a real live campmeeting. THE BETTER WAY will be represented by trust worthy agents and reporters during the entire session. Sample copies at the news stand.

D. M. KING, general manager.

## Columbus, O.

The First Spiritual Church of Columbus had a meeting last Sunday evening that cheered the hearts of the old and nattering workers in the persons of Mrs. E. Coit and Mrs. Dr. M. Clemens, and created a deep and living interest in the hearts of new members and visiting investigators. The meeting was addressed by Mr. C. C. Pomeroy, who has recently embraced the philosophy, for an hour, the attention of the people was convincing evidence of their interest in the subject, it being entirely new to a majority of the audience. It was Mr. Pomeroy's sixth lecture under the auspices of this home church. Meetings are increasing in numbers of visitors to such an encouraging extent, that the committee is seeking more capacious quarters for the accommodation of the public. The zealous and heroic ladies in Columbus, who have worked and struggled under the most adverse and discouraging circumstances to plant the standard of Spiritualism in Columbus, deserve the sympathy, and we know will receive the approbation of all Spiritualists who see this, and sister societies in the world. Mrs. Coit is an inspirational speaker of the highest grade, and Mrs. Clemens blessed with spiritual sight that rarely disappoints and with her healing powers, furnish tests that are convincing to all skeptics.

## Des Moines, Ia.

On February 24th a few persons who are determined on investigating the phenomena and philosophy of Spiritualism called a meeting through our city papers at Snee's Hall, which brought out a small number who at once proceeded to organize what is now known as the Society of Progressive Spiritualists of Des Moines, with Mrs. L. Hendricks, president. Mrs. J. Newbury secretary and W. E. Wilson treasurer. The society now numbers fifty in stead of less than a dozen as upon the evening of organization. This is why you have received a list of subscribers for THE BETTER WAY from these few truth-seekers. As to how we are doing, I append a clipping from the "Daily News" of March 21st, one of our city papers. We extend a cordial invitation to all, who are passing this way, to visit us.

"Snee's Hall was filled last evening by men and women who are interested in the organization of a society of Spiritualists. The speakers of the evening were Andrew Engle, brother of Senator Engle, Mr. Lunt, Mr. Berkshire and Mr. Newbury. Mr. Engle's remarks about his experience with materialization were instructive and entertaining. The society expects soon to engage a popular speaker for a series of lectures and also a medium for public seances. The enterprise is looked upon by Spiritualists of this city as very auspicious of success, giving, as it does, social pleasures as well as instruction in the various phenomena. Another meeting will be held next Sunday evening."

Respectfully,

THOS. J. NEWBURY, Sec'y.

## Wichita, Kansas.

The Spiritualists of Wichita gave a fine social at Mrs. Dean's, No. 112 Lawrence Street, Thursday evening, March 11th. Mrs. Wood, of Topeka, who is speaking for the society gave some remarkable fine and accurate psychometric readings, particularly to some investigations present. Singing and other exercises made a very enjoyable time.

## Villa Ridge, Ill.

Villa Ridge (twelve miles north of Cairo) is in the midst of the finest fruit growing country in the world, and there are more progressive people to the number of inhabitants than in any place with which I am acquainted. By invitation Mrs. Hull and I held four meetings there last week, considering that the nights were dark and the roads muddy, and that the hall was two miles and a half out of the village our audiences were simply immense. The large Grange Hall was full every night. Some nights it was so crowded that extra seats had to be brought in. Mrs. Hull's new song book was introduced, and the whole congregation joined in a fifteen minutes service of song each evening.

Old and young were deeply interested in all that was said, and all expressed a wish for our return. They talk strongly of a campmeeting in July.

If I were going into fruit culture or to make my living out of the ground any other way I know of no place I would rather go than to Villa Ridge.

Our meetings in St. Louis in March were a great success—the greatest known in this city in twenty years so it is said.

As ever, MRS. HULL.

## Marengo, O.

At the opera house in Ashley, Ohio, on Sunday, April 4th, D. M. King will address the Spiritualists of that place and vicinity, at 7 o'clock p. m. Also the board of directors of the Ashley Campmeeting Association will hold a session in the forenoon of the above date and it is desired that a full board will be present, as some very important matters are to be considered in relation to the camp of August 21st to September 1st. Program will be completed soon and ready to mail by April 15th, and the same can be had by addressing:

F. H. MOSEBROOK, Cor. Sec'y.

## St. Paul, Minn.

S. F. Miller, secretary Progressive Spiritual Society writes that they have been meeting with remarkable success the past season. Bishop A. Beals served the society during March to the satisfaction of everybody, and has been also engaged for April.

Walter May writes glowingly of the interest manifested in Spiritualism throughout the city, and that three societies are in full sway.

Both of these correspondents speak in high terms of Mr. Winans' seances, and that the forty fourth anniversary of M. S. will be celebrated in unity by the societies, and that good talent has been engaged for the occasion.

## Peoria, Ill.

The Peoria "Daily Herald" contained the following notice of our last Sunday services: Rev. George H. Brooks, missionary of the Illinois State Spiritualists Association lectured in Union Hall last Sunday evening under the auspices of the Peoria Progressive Association, discussing the possibility of uniting Free Thinkers and Spiritualists, also "the present spiritual needs." The reverend gentleman will lecture again next Sunday evening, and will be prepared to answer questions upon spiritual subjects. He will also demonstrate after the lecture the science of psychometry. C. T. H. BENTON, Sec'y.

## National City, Cal.

The First Spiritual Society of this city had their semi-annual election March 6th. Mr. P. T. Griffith was elected president; Mrs. C. A. Jolls, vice-president; Mrs. Grace Royce, recording secretary, and Mrs. Wilder, treasurer. There were also five trustees elected. This society is growing rapidly and is doing a good work for the cause of Spiritualism. We have several mediums that are fine, and they are being fitted for the public. Dr. Louis Schlesinger is here for a short time. He is giving some wonderful tests, and he is a wonderful man. We are making preparations for a grand time on the anniversary of Spiritualism.

Respectfully, MARY G. DISMICK.

## Sayre, Pa.

We were again favored with the presence of Mrs. J. E. Allen, of Elmira, N. Y., giving sittings with great satisfaction, which is indeed wonderful. I can only say of her powers, come see a woman who told me all that I ever did. On Sunday evening, March 13th, she gave us a splendid lecture, which was highly appreciated by a goodly number of hearers, who can not speak too highly of her. She appears to be surrounded by a band of bright controls.

Yours fraternally,

EDMUND PETERSON.

## Anderson, Ind.

Flora Hardin writes that Mrs. Sadie Seery recently filled a week's engagement there to the great satisfaction of everybody who attended her trumpet-seances. From thence she went to Indianapolis and Alexandria with like results, and returned to Anderson to hold four seances for the benefit of the Indiana Camp Association, netting some \$55, for which many thanks are due her.

## Summerland Echoes

SPIRITUAL AND REFORMATORY POEMS AND ESSAYS.

To the Editor of The Better Way.

Inasmuch as "Life in the Stone Age" has received a very favorable reception from the spiritualistic fraternity, I beg to announce that I have now ready for publication a series of poems and essays on spiritual and reformatory subjects. The fields of religion and politics are today receiving the most attention, and in consideration thereof the contents of this book are "Summerland Echoes" on the main questions at issue, particularly the pending conflict between rich robbers and poor producers, and orthodoxy and liberalism. Most of the book was dictated to me by denizens of the Summerland, I acting merely as an amanuensis; a few pieces were improvisational. And all were given for the purpose of doing some good to man, and to open his eyes to the dangers that surround him during his pilgrimage from the cradle to the grave. The book will contain about 100 pages, and in paper cover the price will be fifty cents each, or five copies for two dollars; cloth bound the price will be seventy cents each. Send your name and address plainly written on a postal card, stating how many copies you want and when sufficient subscriptions are obtained, the book will be published and subscribers notified. Now brothers and sisters, let the postal cards come in. Address

U. G. F. LEE.

## Notice to Subscribers.

Watch the tag on your wrapper as it indicates the time when your subscription expires. Renew immediately if you do not wish to lose a number of your paper. We cannot undertake to notify every subscriber of the expiration further than to print THE DATE OF EXPIRATION OF EACH YELLOW TAG WITH YOUR NAME. If you cannot afford to renew for a year, send in a half yearly or a quarterly subscription.

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Will hold circles Tuesday, Wednesday, Thursday and Friday afternoon, two o'clock to five p. m. Monday and Saturday excepted at eight o'clock. Third Fifth street cars running east to Third and back.

No one admitted without recommendation or introduction from some well known spiritist.

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Will send by letter a life-reading of the Past and Future with DATES. Mail lock of hair and One Dollar. Address

**Prof. HENRY W. SINCLAIR,**  
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## COLLEGE OF THERAPEUTICS.

TRANSFERRED FROM BOSTON.

The fourteenth session will begin Monday, May 1st, at 121 Broadway, KAHNMAN CITY, N. Y., teaching the future constitution of man, and the treatment by Therapeutic Magnetism, Psychometry, Diagnostics, Electro-Therapeutics, Magnetism, and Psychic Healing. The fee for the course of six weeks is \$10. Address the president in J. R. KAHNMAN, as above, from whom may be obtained Therapeutic Magnetism, Manual of Psychometry, and Chart of the Cosmos, etc.

**POEMS.**

By RUTH WILKINSON.

The inspired and gifted daughter of Dr. P. L. H. Willis. This volume contains excellent spiritual poems. It is highly praised by critics and the press, and appreciated by all readers. Price 15¢. For sale at this office.







## TOPICS OF THE TIME.

**THE INCREASED INFLUENCE OF IMMIGRATION.**  
The increased influence of immigration during the past months is arousing some fear and much discussion. There is too much alarm, we think, and yet, on the other hand, too much consideration can not be given to the question, as it will vitally affect our nation politically, morally, and religiously. In the face of an upward march of humanity, we do not think any person of strong moral and muscle should be excluded from entry into our land. The safest measures lie in the proper care and treatment after they have arrived here. Only one of the first objects should be to prevent the perpetuation of those customs and usages which are inimical to our institutions. One of the most menacing dangers at present arises from the colonizing plan of emigrants in certain tenements quarters in the worst portions of our large cities. Evening schools might educate a large number of the foreign-born element up to an educational standard, which should be exacted in the exercise of voting. Another very healthy factor in this method of education would be a free, pure newspaper—political, sociological, historical. If our government could be raised up to that standard, it might be entrusted with its publication. There are few, very few, daily newspapers that are free from party prejudices, free from the sensational rot, which characterizes our press and pollute private morality and public integrity.

At a late meeting in Boston, attended by some of our best public and private men—literary, sociological—the nature and danger of the present immigration was well discussed. Mr. H. C. Wodlin, chief of the bureau of statistics of labor, answered Gen. Walker who favored restricted immigration. He said that we are agreed that the convict and the contract laborer should not come in. But have we reached a point when we should seriously consider the radical propositions of Gen. Walker? Here we come to the parting of the ways. Now, the South and the West still need immigration—they are inviting it. It is idle to talk, as we sometimes do, about the country being overcrowded. If the public lands have been taken up it is none the less true that these lands are in the hands of private persons and therefore occupiable. Looking at the course of immigration in the past and at what it will be in the future, we can not by any means take the views expressed by Gen. Walker. We can not divorce from this question the manifest destiny of America. On both economical and ethical grounds we ought not to lock the gate. We must consider the effect of immigration upon the immigrant himself. When he comes here he is made a greater productive force and a greater agent of consumption. To restrict the growth of the great West and South would be to restrict what must be for years our market. There is a remedy other than that proposed. We leave immigrants too much to live their own life upon their own plane. The remedy is to apply the transforming power of our ideals. And the immigrant is transformed, if you look upon him, not at Castle Garden, but after he has been here a few years. These people do not come here on a summer excursion; they are working in our industries. When we realize that the prosperity of the rich depends on the condition of the poor and that there is in the immigrant the power and possibility of an effective consumer, our position toward these people will be largely changed and the dangers we fear so much will be greatly minimized. Of course there should be no band of aliens coming here to perpetuate foreign animosities; there should be no gatherings of English or Irish or such; the stars and stripes are broad enough to cover all. Restrictions should surround the ballot and no aliens should be permitted to vote. He would make the conditions precedent to entrance here largely moral rather than financial, and afterward let moral conditions govern the entrance into citizenship, making a knowledge of the English language a condition. Beside this, the candidate should show his fitness for the duties of citizenship and after a certain length of residence here he would make naturalization and citizenship compulsory.

Mr. Edward Atkinson, the statistician, in a few remarks stated that it seemed to him that we are striving on the one hand to keep out the alleged product of pauper labor and on the other to keep the pauper laborers from coming here to eat the excess of our food that we can not eat ourselves, and to spin the excess of cotton that we can not spin ourselves and enjoy what is already in such excessive abundance that there are not people enough in the United States to consume it. Between these two stools he thought we would fall to the ground or rather a hope we would rise above the limitations of the present and look a little toward the future.

"I don't think we need have any fear about not having room enough. Although the government land has been parted with, a man who wants a piece of land can get it cheaper than when it was unoccupied. In the dismal pictures that have been drawn I don't see any danger. We have had 5,250,000 immigrants since

1880, and all that time the prices of things have been going down and the wages of labor have been going up. The slum population of the cities does not increase, but it attracts more attention. The 5,250,000 immigrants have not remained in the cities, for if they had done so New York would not have been disappointed in its population. [Laughter.] The contract labor brought in its skilled labor, which we can not find anyone capable of doing, and the more of that kind of service we can have, the better. People who come over here soon learn to strike for higher wages. If agriculture does not pay, why do crops increase and wages rise? Why do government statistics, as they come in, dispose of all the rubbish talked concerning mortgaged farms? I don't agree with Gen. Walker; I agree with Mr. Wodlin."

The Miner's Federation of England, comprising 150,000 members, has stopped work to resist a ten per cent. reduction in wages. This has led to an enormous increase in the price of coal, amounting to almost fifty per cent. The coal companies are reported to have a large supply on hand, having made ample preparation to meet the then prospective resistance to a reduction of wages. The advance bears heavy upon the poorer classes who are now destitute of any fuel. The sympathy of the larger class of English people has been aroused and an amiable adjustment of the difficulty is soon hoped for.

Two measures have been up for consideration some time in the English House of Commons, which are very significant in the history of reformatory and remedial legislation. The first looks toward the shortening of shop hours by legislation. It has received a second indorsement. The initial steps in this direction were had in Sir John Lubbock's bill, which provided that hours of labor must be shortened when two-thirds of the employers in any business petition for it, but as this was likely to prove inefficient, the House passed the act forbidding any employer to employ women in his shop longer than seventy-four hours a week. This maximum is still too high and other measures looking to shorter hours, both in shops and factories, will soon be forthcoming.

The second measure is economic and empowers the rural county councils to borrow \$50,000,000 to enable agricultural laborers to become owners of their farms. The bill has been introduced by the Minister of Agriculture, Mr. Chaplin. It provides that the borrower shall pay one-fourth down and the balance by installments in fifty years. Little opposition is expected, the "Spectator" going so far as to say that not more than a dozen members will vote against the same. Sir William Harcourt's amendment proposes to make the terms still easier by reducing the first payment to one-tenth of the sum borrowed. In England the measure is looked upon with great favor by the great landholders, as it will likely forestall the same and serious results which led to the crisis in France in '98. It will invest a larger number of farmers with stronger ties to law and order and insure peace and prosperity by giving them an opportunity of regaining what the grasping legislation of the past has denied them.

## LITERARY.

**Antiquity Unveiled.**—Ancient voices from the spirit realms disclose the most startling revelations, proving Christianity to be of heathen origin. Published by Oriental Publishing Co., Philadelphia, Pa. Our literary editor says of this work:

"It has long been understood by analytical minds that Christianity is of heathen origin, and therefore spurious so far as the claim is set up of its prescience and exclusiveness as a revelation containing deific truth. A new volume, entitled 'Antiquity Unveiled,' lies before me, and I feel that a word of opinion as to its merits may be the means of inducing others to look closer into these matters, and particularly that class known as Christian Spiritualists. During the career of J. M. Roberts he was the recipient of much matter, both from material and spiritual sources, touching upon the validity of the Christian scheme of religion. Unhappily he was called to the inner life before his plans had become perfected, and thus the great work of his mortal life was estopped by a summons none may dispute. But through the exertions of those immediately interested in his labors and researches this book has been launched upon the sea of thought. It remains for those who desire truth, eager enough to go after it, to make the venture a success. The book explains through its 600 pages, by communications from excommunicated spirits who, prior and subsequent to the inauguration of the Christian plagiarism, were prominent in the affairs of the world, how the life and teachings of Apollonius of Tyana were appropriated as a basis upon which to construct Christianity. It has long been advanced by unbiased thinkers that Apollonius was the power behind the myth of Jesus Christ, which myth was borrowed from the appellations ascribed to the ancient sun gods. But the chief merit of this work lies in the complete substantiation of that fact,

"As an illustration of the style of argument submitted I quote from the testimony of Apollonius, the tenth Roman Emperor: 'I might as well introduce myself before I proceed to give my communication. I am sent here by Apollonius of Tyana, and my name was Vespasian. I commanded the forces at the taking of Jerusalem. I was afterwards an emperor. Amongst the Jews, at that time, there was no account of such person as Jesus of Nazareth. But there were several Jesuses commanding the mutineers; yet neither Greek, Roman, nor Jew knew aught what is now known as the Christian Savior. There was there Apollonius, who was, what you would certainly term at the present day, a great medium. By laying his hands upon a roll, upon which nothing whatever was written, communications would come from the spirits of our ancestors. In that way this man was of immense benefit to me in the reduction of Jerusalem. He was deified after his death.'"

"The old mythological Prometheus, bound to a rock, is shown in this book to be the prefigure of the Judean crucifixion, and every other myth of ancient times was pressed into a new garb and made to do duty in the new salvation scheme."

"The book is bound to create a stir, and is among the very best, if not the best, expositions of the fallacies of Christianity's claim extant. Those interested in unearthing doubts and setting them upon a basis of facts will do well to get this book. It is a complete compendium and lays bare the whole fabric of Christianity. The measures adopted to suppress the real facts concerning Jesus Christ are here disclosed."

"Those who knew the position occupied by Mr. Roberts in his fight for the integrity of Spiritualism and his unflinching devotion to truth as he beheld it, coupled with his exhaustive researches in ancient history in substantiating the statements made to him by the spirits, will readily perceive that the argument set forth in this work is just what it purports to be, an irrefutable exposition of the most appalling deception ever foisted upon the human race, Christianity."

Price \$1.50. For sale by The Way Publishing Co., Cincinnati.

**Edith Willis Linn's Poems.**—We have on our shelves for sale a volume of poems by Edith Willis Linn, daughter of Dr. F. L. H. and L. M. Willis. It is published by Charles Wells Moulton, of Buffalo, and is a pleasing production of the press. It has already received appreciative notice. One good critic says, "there is no exuberant gush in it, no straining after startling effects, no constant war of adjectives against nouns in the effort to say weak things in a strong way." To us the volume is suggestive of high spiritual aspiration. The voices of nature, as sung to us, mean hope, faith, and love. The possibilities of the human soul are expressed in sympathetic words: "The universal love, overshadowing all doubt and fear, make life beautiful in the living and death but renewed life." We believe the human heart must be ennobled by such words, and we can but hope that the young author may feel more surely the inspirations that evidently her pen interprets. As an illustration of freedom and breadth of thought with quietness of style we give the following:

## CONSCIOUS POWER.

Never can a man aspire  
To a deed I would not dare;  
Never saint or priest rise higher  
Than the sorarings of my prayer.  
Did there fall a hero ever  
Whose loss day I might not win?  
To all souls of high endeavor  
I have felt my own akin.  
All because great God hath given  
Boundless strength to do, to be  
Here on earth I compass heaven  
In Him and He in me.

It is not easy to cull from a book that which will best suit all readers. But the following expresses so much faith and spiritual wisdom we will give it, trusting it may awaken a desire for the volume:

## CONSUMMATION.

Why did I weep o'er flowers of the May,  
I who hold fast their hock of gold gathered grain  
The ripe corn's yield, the purple grapes' rich store,  
The harvest wealth of orchard, wood, and plain?  
Before such splendors those sweet blossoms seem  
So pale and colorless, I wonder how  
I ever wept because they faded fast:  
I did not dream I should be rich as now.  
Oh, kindly Fate! that takes, although we weep,  
Sweet flowers of spring, to give us larger store,  
That piles life's treasures high until our hearts  
Are satisfied, and we can ask no more.  
But, garnered grain, perfected end of bloom,  
Treasures of heart that shall not fade away,  
We had not been, had I not known and loved  
And lost in tears those flowers of May.

In all the poems that relate to the higher nature there is hope and philosophy that we are accustomed to denigrate spiritual, yet expressed so that they could not offend or jar on the sensibilities of the most zealous of religionists. We feel justified in believing that all our readers will be glad to possess this volume. For sale at this office. Price \$1.00.

THE BETTER WAY, combining cheapness and excellence is now the best Spiritual paper in the world for the price. Just see, too, what a feast is furnished each week for only a little over a cent. The paper is sent on trial three months for 25 cents.

## MEDIUM OBSERVATIONS.

Saturday evening, February 23rd, a circle comprised of thirty ladies and gentlemen met Mr. Hugh R. Moore, trumpet and slate-writing medium, at the residence of Mr. Walter Say, on Eighteenth Street. Mr. Moore opened the meeting with a frank and manly statement of his experience in meetings of this character, warning his hearers that satisfactory results depended upon his powers of endurance and the creation of proper conditions by those around him. Mr. Moore is not a strong man physically, being afflicted with lung trouble, which prevents the spirit forms from talking above a loud whisper, but at times keenly audible. He schooled himself for four years in retreat, four hours each day, to reach the acromantic point in the science of Spiritualism. He achieved the object of his search. How well he has succeeded those who have not had the pleasure of meeting him may do so and be left to their own reflection. His chief control in life was a distinguished physician. After the quietude of the circle was secured by music, the adumbration of the doctor was plainly discerned by all present, and his address through the trumpet was as thoughtful as was his appearance and voice astounding to the observers.

The scene, the situation, the revelation was novel, solemn, and instructive. Charon, the boatman across the river Styx, Milton's view of death, Macbeth, over Duane, "Nothing can touch him more," all the fiction of mythology, the visions of poets contemplating death was swept from the mind. That we live again is no longer a mere matter of faith, the friends who have preceded us come and speak to us, they take as much pleasure, are as anxious to give assurance that they exist as the searchers on this side can possibly be to learn the truth. In the group of thirty there was a dozen who had the pleasure of conversing with and seeing the forms of parents, wives, husbands, and children that have passed beyond.

The appearance and cheery voice of little Pansey, one of Mr. Moore's controls, is always a signal of delight to the listeners. She brings with her tidings of good news to everybody, and all are eager to give her thanks for her innocent, cheering, and encouraging voice.

The citizens of Columbus of an investigating trend of mind on matters of metaphysics, psychology, the functions of the soul now, or powers hereafter, need not go to Boston or Cincinnati to obtain light through the only source from which it can be obtained, the honest, upright, pure-purposed mediums, are here, and easy of approach, the most of them natives of Columbus. All teachers of modern theology, free-thinkers, atheists, agnostics, acosmists, pessimists, optimists, and every phase of thought, will find something to think about. There was nothing of the mountebank, prestidigitator or ventriloquist, no machinery or chemicals, a clean and clear natural man, who has mastered an occult mental force, which enables him to be in rapport with sympathetic and energized personalities in the beyond, and so distinctly, that the most sceptically inclined will find their iron-bound decree—"It is not so"—somewhat jarred, if not wrecked. After two hours of most interesting and instructive converse, the circle broke and the fortunate members exchanged congratulations with the master spirit of the remarkable meetings. The undersigned was requested to furnish a syllabus of the event for the "Journal," which is here offered; he hopes it will be in a measure satisfactory to the ladies and gentlemen that commissioned him and not uninteresting to its readers.—Columbus (O.) State Journal.

## THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.

By EUGENE CROWELL, M. D.  
A STANDARD WORK.  
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MR. LEBANON, N. Y.—I am wonderfully pleased with the reproduction of Lacy's Warnings. It is a wonderful work. I have read it with great interest and what since has taken place, is still occurring and more that is to be. The wonder is heightened when we realize that it is the history of the events within the last fifty years of the times when the messages were given. A. G. HOLSTER, Boston, Mass.—I have read your reproduction of Lacy's Warnings with great interest and what since has taken place, is still occurring and more that is to be. The wonder is heightened when we realize that it is the history of the events within the last fifty years of the times when the messages were given. A. G. HOLSTER, Boston, Mass.—I have read your reproduction of Lacy's Warnings with great interest and what since has taken place, is still occurring and more that is to be. 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